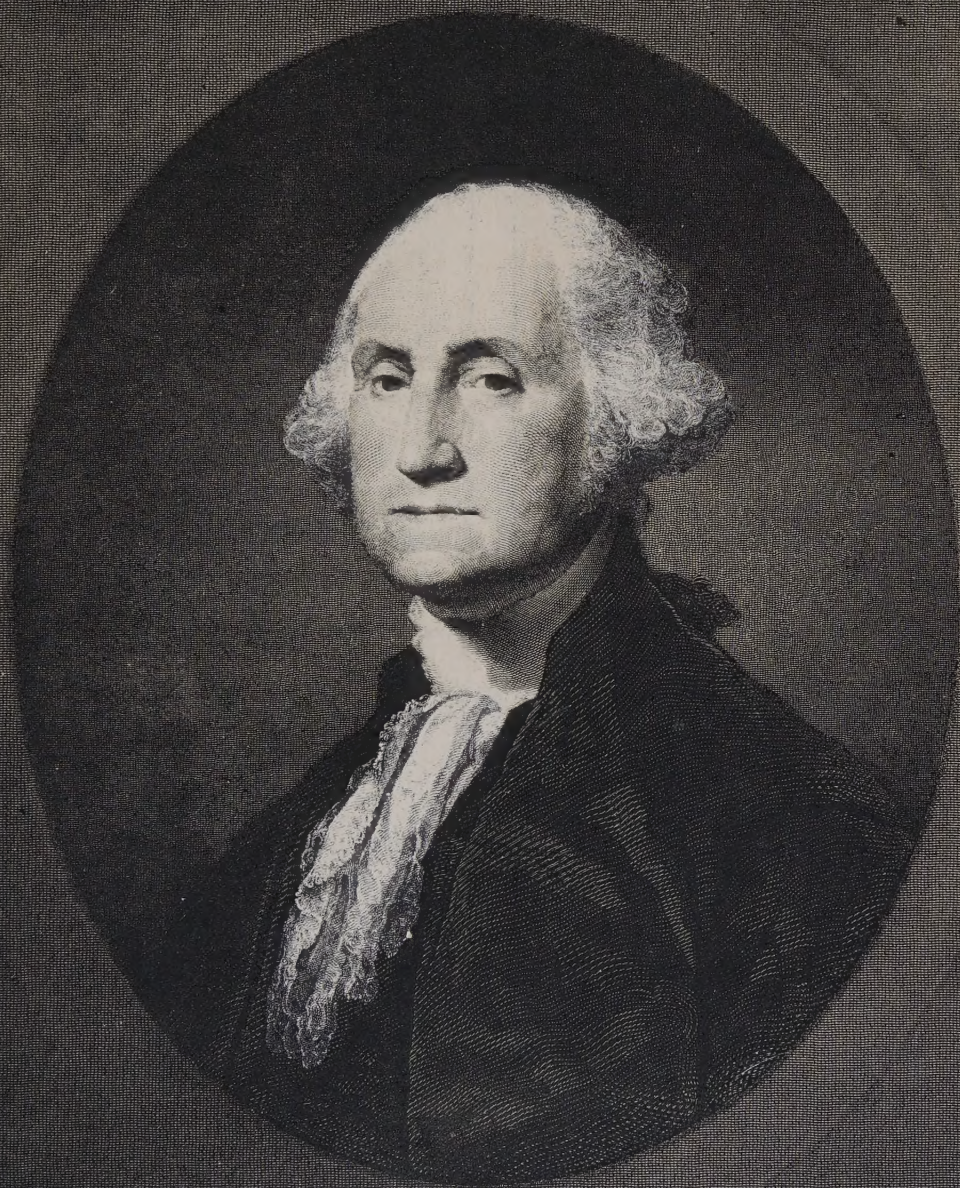


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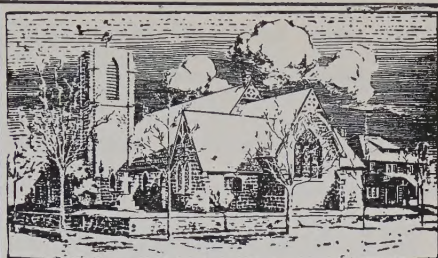
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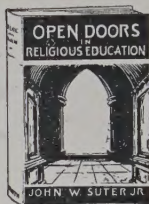
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JANUARY, 1932

No. 1

CONTENTS

Frontispiece: The Rt. Rev. Frederick B. Bartlett.....	3
The Wisdom That Shall Dispel Confusion..... <i>The Rt. Rev. James DeWolf Perry, S.T.D.</i>	5
George Washington, The Churchman..... <i>John Stewart Bryan</i>	7
Day by Day Evangelism in a Chinese Hospital.....	12
F. B. Bartlett Consecrated in North Dakota..... <i>William Hoster</i>	13
Four Years' Progress in Anking Mission..... <i>The Rt. Rev. Daniel T. Huntington, D.D.</i>	16
Bread is the 1932 Lenten Offering Theme..... <i>The Rev. John W. Suter, jr.</i>	19
Neighboring Mexican Villages Plan a New Church.....	22
Rural Nevada is Athirst for God's Word..... <i>Rosalie Lascelles</i>	23
Church Arouses Japan's Social Conscience..... <i>The Rev. James K. Morris</i>	25
Utah Coal Region Challenges Church..... <i>The Rt. Rev. Arthur W. Moulton, D.D.</i>	30
Eight Pages of Pictures from the Field.....	33
Physical Needs in Sagada Overwhelming..... <i>Hawkins K. Jenkins, M.D.</i>	41
Missionary in Anchorage Cares for Native Needs.....	43
Christian Higher Education in India..... <i>The Rev. Artley B. Parson, S.T.M.</i>	44
Sanctuary: A Litany for Our Nation.....	46
Who? What? When?.....	55

THE NATIONAL COUNCIL

Meeting of the National Council.....	47
--------------------------------------	----

DEPARTMENTS

Domestic Missions.....	51
Foreign Missions.....	52
Across the Secretary's Desk.....	52
With Our Missionaries.....	53
Christian Social Service.....	54
Religious Education.....	56
Young People.....	58
College Work.....	58
Adult Education.....	61
Missionary Education.....	62
Field.....	63
Publicity.....	64

AUXILIARIES

The Woman's Auxiliary.....	65
American Church Institute for Negroes.....	67

COÖPERATING AGENCIES

The Church Periodical Club.....	68
The Daughters of the King.....	69
The Girls' Friendly Society.....	69
The Church Army.....	70
The Guild of St. Barnabas.....	70
Seamen's Church Institute of America.....	71
Church Mission of Help.....	71
Brotherhood of St. Andrew.....	72

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THE NEW MISSIONARY BISHOP OF NORTH DAKOTA

On December 16, 1931, Frederick Bethune Bartlett was consecrated in Gethsemane Cathedral, Fargo, North Dakota (See page 13)

The Spirit of Missions

VOLUME XCVII
No. 1



JANUARY
1932

The Wisdom That Shall Dispel Confusion

The brotherhood of man, the social order that has its origin in God, is the only goal that can bring lasting satisfaction

By the Rt. Rev. James DeWolf Perry, S.T.D.
The Presiding Bishop

THE WORLD is racked today by questions more baffling than have ever searched the minds of men. True in every age the same problems have engaged a few who brooded in silence alone. One such, was the psalmist, who said:

Then thought I to understand this; but it was too hard for me, until I went into the sanctuary of God; then I understood.
—[PSALM LXXIII, 16-17].

He had been viewing the injustice and inequality of life, the apparent triumph of the selfish, the grim fate of the righteous. Bewildered by a prospect that he could not explain he sought the sanctuary, found God's presence there; then the answer came. It was the perspective offered by a spiritual outlook. In the confused condition on the crowded ways of daily traffic the destiny and even the identity of human lives had been lost in a struggling mass. And

now they found their place and their significance in the light of God's eternal purposes.

The maladjustments in human relations as they are encountered now present the same difficulty and await the same solution. In these troublous times every science known to man has been invoked for the explanation and the cure of ills which have caused world-wide distress. One verdict after another has been heard with eager hope that has changed into doubt and ended in despair.

There is no need to review the questions that are asked.

The answers of economists, of social scientists, of moralists, have been heard in plenty. We cannot say that their counsel will not some time avail to throw light upon the situation that confronts us now. We may believe that it will, but I

THE Church of the Air sponsored by the Columbia Broadcasting System over a widespread hook-up presents each Sunday a Jewish, Roman, and non-Roman service. The hours of broadcasts are so arranged as not to interfere with regular church services. It is regrettable, however, that the morning service comes too early to be put on the air in the Far West.

On the second Sunday in Advent our Church again participated in the Church of the Air when the Presiding Bishop preached the sermon which is printed here. It was a notable moment in these religious broadcasts which were inaugurated September 13, 1931, when Bishop Johnson of Colorado preached from Denver on the eve of General Convention. The Very Rev. Milo Gates has also participated in these broadcasts and other leaders in our Church are expected to take part at regular intervals in the future.

THE SPIRIT OF MISSIONS

am very sure because the experience of every age has proved, that the wisdom which shall at last dispel present confusion must have found its inspiration first from God. The social order has its origin in Him: the brotherhood of man which is the only goal that can bring final satisfaction is not an ideal devised by man. It was divinely revealed in Christ our Lord, realized in the fellowship which Christian people find with one another through communion with Him. If universal brotherhood has failed the reason unquestionably has been the loss of a clear faith in the fatherhood of God.

Whenever, as at Christmastide, the flames of tender sympathy and loving kindness burn more brightly for a season, you will find that they are kindled by the sense of the Divine Presence. No less has moral science had its source in God, laws which are enacted to govern the conduct of the individual, the home, and the nation become, as we have found in recent times, unsound as they are ineffective unless they shall have issued explicitly from the Divine Will. No mandate that has been laid down to mark the dividing line between right and wrong can be ultimately justified and enforced unless it has its authority in the declaration, "Thus saith the Lord." There can be no sure hope for the moral ideals of a people whose religion is relegated to the past or to moments of occasional remembrance. The Christian virtues of self-control, self-sacrifice, and self-consecration have their growth through the cultivation of the Christian life. The atmosphere of obedience and reverence, of prayer and communion, are as necessary to them as are the rain and sunlight for the flowering plant. A soul to whom the conscious presence of God is a life-long environment grows never confused by the conflicting voices of good and evil. One who believes and loves can never fail to understand.

There is still another form of perplexity and doubt from which the world is suffering. It is more serious since more profound than the questions we have been considering, less tangible, perhaps less audible. It has to do not so much with

the conduct as with the destiny of life. A certain skepticism as to the meaning of the worth of this existence has crept into our modern thought and speech.

What is the reason for this span of life that bridges for an instant a chaotic past and an unknown future? The excavations which reveal the footprints of unnumbered centuries and the speculations which picture the civilizations still to be built on the ruins of the present have but added discouragement to doubt. Here is mystery which will find no satisfaction in the structures which are built to fill the silent spaces and obscure the horizons of life. No; the mystery, bred of darkness and despair, turns for interpretation to the mystery of light, as deep calls unto deep, as the human heart in time of trouble reaches out toward God. In His presence only can the questions that are haunting the human soul find utterance and full solution. That is why the world is turning more earnestly than ever for the solution of its hardest problems to the Christian Church. Mystery indeed is there. The mystery of suffering, the depths of the valley where fall the shadows of pain and of death, but these are made clear by the presence of One who has in His hands the keys of death and of hell. The mystery of eternity is there; but it is unfolded to us not through the idle researches of thought nor the contemplation of endless existence but in the voice of One who explains it in Himself, *I am the resurrection and the life, saith the Lord, and he that liveth and believeth in me shall never die.* The mystery of birth is there. No entrance into human life can ever fail of its significance when viewed in the radiance of Christ.

Such are the secrets revealed through prayer and praise, through worship and through sacrament. Such are the gifts which await you every week, at every Christian altar. I do not promise that you can explain them. There is no human faculty capable of comprehending them. Yet they are the very language of God Himself. With Him is wisdom which the learning of the ages cannot attain. And with Him is peace.

George Washington—The Churchman

Records, perused again in connection with bicentennial of first President's birth, reveal him as an earnest Christian, an active Churchman

By John Stewart Bryan

President and Publisher, RICHMOND NEWS LEADER

THE nation-wide celebration of the bicentennial of the birth of George Washington has especial significance for the members of our Church, of which he was an active member. THE SPIRIT OF MISSIONS takes pleasure in inaugurating a series of articles on George Washington, The Churchman, as its part in this celebration and in furthering the carrying out of the resolution of General Convention. (See page 8).

AT THIS TIME, when every phase of the character of George Washington is being studied anew, THE SPIRIT OF MISSIONS naturally turns to consider George Washington as a son of the Church. And no matter from what point of view his personality is contemplated, George Washington has steadily grown in fame and worth as the multitude of those with whom he could be compared has increased. The interest in this two hundredth anniversary of his birth is founded on the deep instinct for imitation that leads men to read of those who tower above the horde of mediocrity; and though familiarity with Alexander's intemperance or Napoleon's knavery will not assuredly convert any itinerant tinker into an invincible tyrant, yet there is no servant of man and no follower of truth whose soul will not be strengthened by thinking on the way in which George Washington met his difficulties or renewed his faith. That is why at such a time soldiers, statesmen, patriots, Churchmen all turn naturally to George Washington's life, each one seeking to draw therefrom, for his own needs, new inspiration and new force.

This brief sketch is concerned solely with George Washington, the Churchman. Of the broad conclusive fact that he was a Churchman there never has been any doubt. He was baptized on April 5, 1732, and doubtless according to the admonition of his god-parents, he was taught "the Creed, the Lord's Prayer, the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health."

There is no record extant of his Confirmation, nor is this conclusive, because there was no bishop in America at that time. In fact no one in the American Colonies could be confirmed in the colonial period without going to England for that rite. The clergy admitted persons to the Communion when they were, according to the rubric, ready and desirous to be confirmed." Whether George Washington was a communicant of the Episcopal Church is a question that apparently has not been definitely solved. Bishop Meade, who was intimate at Mount Vernon, says that Mr. Massey, who was General Washington's pastor, formally affirmed that Washington was a communicant. In his address, *Christianity, the Key to the Character and Career of Washington*, the Rev. Philip Slaughter, D.D., quotes Major Popham, Revolutionary officer with Washington, who declares:

I sat in Judge Morris' pew, and I am as confident as a memory now laboring under the pressure of eighty-seven years will serve, that the President often communed, and I had the privilege of kneeling with him. My eldest daughter distinctly remembers hearing her grandmama, Mrs. Morris, mention the fact with pleasure.

THE SPIRIT OF MISSIONS

General Porterfield, also, on various occasions said:

General Washington was a pious man, a member of the Episcopal Church. I saw him myself on his knees receive the Lord's Supper at Philadelphia. . . . Going once without warning to Washington's headquarters, I found him on his knees in his morning devotion. . . . I was often in Washington's company under very exacting conditions, and I never heard him swear or profane the name of God in any way.

When he was slightly past thirty, George Washington was chosen vestryman of Truro Parish, Virginia, and when he was only a few days past thirty-one, he took the vestryman's oaths, thereby subscribing to the teachings of the Church in order that he might show himself qualified to serve in its administration.

In March, 1763, as a vestryman at Falls Church, he helped to plan for the building of a new church in place of the old one, and when Fairfax Parish was created in 1765, Washington was elected a vestryman and stood fifth in a poll of

twenty-three candidates. In 1766 George Washington attended a vestry meeting at which plans were adopted for building Payne's Church, near the present town of Fairfax. The next year he chose the site for the new Pohick Church, making the survey himself. When the church was built in 1769 he served on the building committee.

Nor does this exhaust his munificence. He gave, with G. W. Fairfax, "the gold-leaf for gilding the ornaments within the tabernacle frames, the palm branches and drapery in front of the pulpit, and the eggs on the cornice."

In November, 1772, the vestry requested Colonel Washington to import cushions for the pulpit and cloth for the desk and communion table of crimson velvet and with gold fringe, and two folio Prayer Books, covered with blue Turkey leather, with the name of the parish inscribed thereon in gold letters.

He was not content to give only of his

General Convention and Washington Bicentennial

WHEREAS, The year 1932 will witness the nation-wide celebration of the two hundredth anniversary of the birth of the first President of the United States of America, General George Washington, himself a member of the Episcopal Church, therefore, be it

RESOLVED: That the Protestant Episcopal Church in the United States of America in General Convention assembled, sympathetically and heartily endorse the great and patriotic movement sponsored by the Federal Congress and now being actively developed by the United States George Washington Bicentennial Commission and the various State commissions looking toward the proper homage and tribute due the memory of the immortal Washington and pledge its fullest support to the celebration from its commencement February 22, 1932, until its termination on Thanksgiving Day, November 24, 1932, and be it further

RESOLVED: That General Convention authorizes and directs the National Council to take such steps as shall adequately call this bicentenary celebration to the attention of the whole Church and adopt such other plans as may seem wise and necessary.

THE NATIONAL COUNCIL at its meeting on December 9-10, 1931, in compliance with this resolution, appointed as the committee on the observance of the Washington Bicentenary, the Rt. Rev. Francis M. Taitt, S.T.D., the Rev. H. Percy Silver, D.D., and Mr. John Stewart Bryan.

GEORGE WASHINGTON—THE CHURCHMAN



MOUNT VERNON, THE HOME OF GEORGE WASHINGTON

During his years at Mount Vernon, President Washington attended Pohick Church, the site for which he himself selected and surveyed. He was also a member of the building committee in 1769

money; his time, also, he gladly offered to the Church. He is recorded as being present at twenty-three meetings. Of his eight absences one was from sickness, two when he was in the legislature, and three when he was out of the county. After 1785 he was a regular attendant at Christ Church, Alexandria. He was not a vestryman, but a parishioner and a worshipper.

Of course, this attendance at vestry meetings, this gift of ornaments and this expense of money and labor do not of themselves prove the existence in George Washington of a deep religious life; such evidences alone have never proved, and in their nature cannot prove, some things that can only be known to a man and his Maker.

But how, then, shall any one dare pass judgment on the religious life of another? At best we can only set up certain external standards and perceive certain moral attributes, which by consent of mankind have come to be known as religious. While it is not possible to point to a book a man has read and deduce therefrom the quality of thinking that

the reader must evince, yet it is true that the Prayer Book, the Bible, and Sir Matthew Hale's *Contemplations: Moral and Divine*, which bear the marks of diligent reading at Washington's home, must have some definite and measurable effect on forming the habits of thought, and in directing the actions which characterized the extraordinary personality of George Washington.

No one ever accused Washington of cowardice or time-serving, and his constant and spontaneous references to God, therefore, are only explainable by his own profound conviction that an over-ruling Providence cared for the destinies of His faithful servants. His personal letters, his military orders as commanding officer, his official acknowledgments of testimonial greetings from religious bodies, and his personal adoption of the outward forms of religious observance, give conclusive evidence in his case—though he might not have been able to give a philosophical explanation of the faith that was in him—that he was pragmatic enough to be assured that his faith was effectual.

His pastor, the Rev. Lee Massey, trust-

THE SPIRIT OF MISSIONS

ed and beloved by George Mason, in speaking of George Washington, testified:

He was the most punctual attendant I have ever known. No company ever prevented his coming, and his behaviour was so reverential as to greatly aid me in my labors.

On Sundays, as George Washington Parke Custis says:

Washington always attended divine service in the morning, and read sermons or some part of the Bible to Mrs. Washington in the afternoon.

Although the diaries of Washington that have been preserved give infrequent mention of his church attendance, this is of itself not significant. Apparently the reason for this seeming apathy is that the rector of Truro Parish had three churches under his charge, two of them at greater distances from Mount Vernon than Pohick, and the rule compelled the rector to preach in the three respective churches on successive Sundays; under this arrangement it was usually the custom for a lay reader to hold service, and then, as now, services of this kind were very poorly attended, even by General Washington.

As to profanity, General Washington issued a well-known order at Middlebrook May 31, 1777, against "the foolish and scandalous practice of profane swearing, and, as a means to abolish this and every other species of immorality, brigadiers are enjoined to take effectual care to have divine service duly performed in their respective brigades."

Washington issued another order expressing his attitude towards swearing with equal effectiveness, though in the remarkable spelling of Sergeant Major Bingham, who kept the General's order book. The sergeant wrote:

The Genl. hopes and believes his officers and men will comply with his Excellency's wishes to unite with him to discontinue and banish the odious and sinfull practice of swearing so unbecoming a soldier and a Christian.

It may be worthwhile to observe that in the beginning of the war, there were but few of the New England troops that were guilty of this vice, but laterly, forgetting the precepts and example of their good education many have from a faulse pride and ambition looked upon the use of oaths and profane speaches as the mark of genius and military spirits although these very persons have in some instances be laught at and despised by those whose good graces they would gain by imitating their impious example. It greatly be-



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WASHINGTON'S BIRTHPLACE AT WAKEFIELD, VIRGINIA

Restored by popular subscription, this shrine will be opened to the public this year in connection with the nation-wide bicentennial celebration

GEORGE WASHINGTON—THE CHURCHMAN

hooves every one to consider how far his own conduct in every respect may be the cause of this public calamity and provoke the Deity to continue to judgments of war.

Again and again do General Washington's orders enforce his belief in the unbreakable connection between outward form and inner conviction. On June 28, 1777, the General gave orders:

All chaplains are to perform divine service tomorrow, and on every succeeding Sunday for their respective brigades, and regularly where the situation will possibly admit of it. . . Every neglect will be considered not only a breach of orders, but a disregard of decency, virtue, and religion.

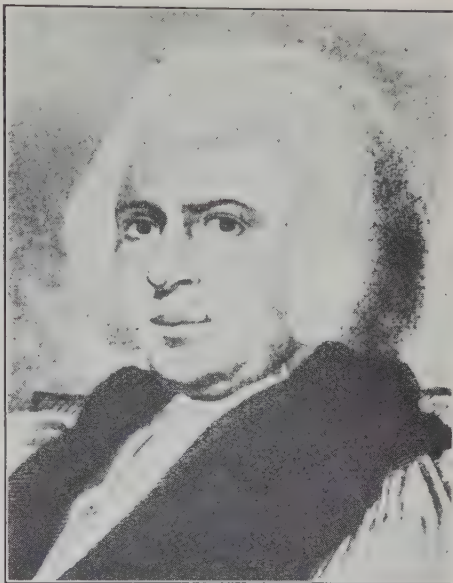
In his own words:

While we are zealously performing the duties of good citizens and soldiers, we certainly ought not to be inattentive to the higher duty of religion. To the distinguished character of patriot it should be our highest glory to add the more distinguished character of Christian.

These declarations were the spontaneous outpouring of a heart that desired to make "in a peculiar manner the warmest return of capital gratitude and capital piety to the Supreme Author of all good." Nothing is more apparent from the perusal of Washington's orders alone than this profound and unshaken belief that "the hand of Providence has been so conspicuous in all this that he must be worse than an infidel that lacks faith, and more than wicked who has not gratitude enough to acknowledge his obligations."

With an emotional touch of which he would hardly have been supposed capable, he waited until April 19, 1783, exactly eight years after the declaration of war, to issue a proclamation for the cessation of hostilities. The General set forth the forms and ritual for the service to be held and enjoined upon the chaplains of the brigades to "render thanks to Almighty God for all His mercies, particularly for His over-ruling the wrath of man, and causing the rage of war to cease among all nations."

It will doubtless be said by scoffers that Washington only followed the routine and conventional form of uttering pious platitudes. Nothing could be further from the truth. It took something more than surface piety or pleasing platitudes



THE FIRST BISHOP OF NEW YORK

After his inauguration, Washington went to St. Paul's Chapel, New York, where Bishop Provost officiated

to have supported Washington through Valley Forge with its cruel suffering and its growing sense of congressional incompetence. No one knew better than Washington how insecure was the thread on which American liberty depended, how great were the forces opposed to him, and how weak and frail were the emotions and the resources of the Colonies.

It would have been impossible for Washington to take upon his lips in any light or trivial sense the name of the Founder of that religion which he professed, and when he said, as he did on July 9, 1776, "the General hopes and trusts that every officer and man will endeavor so to live and act as becomes a Christian soldier defending the dearest rights and liberties of his country," he said no more than his own profoundest conviction.

It takes the furnace of sorrow and the melting pot of deep emotion to bring out that reliance upon the divine Father of us all, which Washington expressed in his orders.

And so we come back to the insoluble problem of complete understanding of

another's soul. Externally we see in Washington courage, sobriety, honor, truth, a rare and acknowledged wisdom, and a majesty of character and person that were immediately apparent and instinctively revered. Such traits are recognized as final proof of the depth and force of vital religion. But to perceive that George Washington had great powers and exercised them on the side of "decency, religion, and virtue" is not to have the key to the hidden places of his soul; for "the life of every man of worth

is an allegory and few are able to perceive the mystery of that life."

But if we regard religion as a conscious choice of values and then compare the life of Washington with the great roll call in the Hebrews, we will receive complete conviction that, like an earlier Moses who led and defended an oppressed people, he, too, "endured as seeing Him who is invisible."

This is the first article in a series on *George Washington, The Churchman*. The second will appear in the February issue.

Day-by-Day Evangelism in a Chinese Hospital

THIS AUTUMN THE Church General Hospital, Wuchang, set aside a ward of eight to twelve beds for opium addicts. More are cared for when there is room in the other wards. Made poor by the flood and so deprived of their supply of the drug, many are suffering acutely. The suffering while being cured is like the agony of cholera, but it is not fatal.

Recently a Chinese army officer who was an opium addict was a patient in the hospital. He knew a great deal about Confucianism, Taoism, and Buddhism, and a little about Christianity.

The chaplain of the hospital, the Rev. Newton C. Y. Liu, has been especially interested in opium addicts who come to the hospital for cure, and the word of his ministry, helping them find the moral power which is so necessary a part of the cure, has spread to many who are enchained in the miseries of the habit. In a personal letter he describes his dealing with the army officer. It is a rare instance of recording day-by-day evangelism.

The first and second days the chaplain listened to the talkative patient airing his wisdom, and said little.

The third day the chaplain spoke out and told the patient that "we should have vitality in life," and that "merely to know means little but to practice what we know is all-important."

Thus driven to cover, the patient on the fourth morning presented a counter-attack and accused the chaplain of working for an American institution and being

"a running-dog of imperialists and capitalists," and exhorted him to be more patriotic. The chaplain answered that the American institution implied the good will of Christians in America, and that real patriotism demands good citizenship and "not necessarily anti-this or anti-that." But the patient continued scolding until another patient intervened to calm him down.

The fifth day, the patient was asleep when the chaplain called twice, so he left a greeting through the other patients.

The sixth day the chaplain was welcomed by the patient, saying, "I respect you for your loving spirit. You do not forsake me in spite of all I said to you." Then the chaplain "spoke out frankly" about what our Lord had meant in his own life, and said to the patient, "I have nothing to do for you or for others without Christ."

On the following days he preached "about the Cross and how it stands unique." The patient confessed that he was weak-willed. ("That's the trouble with all serious opium smokers," the chaplain inserts in his story. "Opium—a curse indeed!")

The patient was soon discharged from the hospital. The chaplain went to call on him at his hotel, and he came out of the restaurant to call the chaplain in to breakfast.

A few days later he sent the chaplain another disheartened smoker "for rescue and comfort."

F. B. Bartlett Consecrated in North Dakota

**Fifteen bishops participated on December 16
in notable ceremony of momentous significance
to North Dakota and the whole Church**

By William Hoster

Director, News Bureau, Department of Publicity, National Council

IN THE PRESENCE of a representative congregation which on December 16 thronged Gethsemane Cathedral, Fargo, the Rev. Frederick Bethune Bartlett was consecrated fifth Missionary Bishop of North Dakota in succession to the late John Poyntz Tyler.

An event distinctly missionary in character, the solemn and colorful ceremony was pervaded with a spirit in which one sensed the dawning of a new day in the continental missionary enterprise of the Church. It was unusual in the fact that fifteen bishops participated in the service, seven of whom represented missionary jurisdictions in the vast empire which stretches from the Mississippi River to the Pacific Ocean.

The Rt. Rev. Hugh Latimer Burleson, D.D., Assistant to the Presiding Bishop, was the consecrator. A missionary bishop of long service and achievement, he is now vice-president in charge of the division of the National Council having jurisdiction over our entire mission field. Additional significance was lent to the occasion by the participation of the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado and President of the Province of the Northwest, and the Rt. Rev. Louis Childs Sanford, D.D., Missionary Bishop of San Joaquin and President of the Province of the Pacific.

The domestic missionary note was further emphasized in the presence of the Rt. Rev. Middleton S. Barnwell, D.D., Missionary Bishop of Idaho, and the Rt. Rev. Elmer N. Schmuck, D.D., Missionary Bishop of Wyoming, as the presenting bishops, of the Rt. Rev. Edward M. Cross, S.T.D., Missionary Bishop of Spo-

kane, the consecration preacher, whose sermon was keyed to the note of spiritual progress which is a dominant force among the group of younger bishops who have the tasks of the Church in the West in their hands.

There was the same missionary emphasis in the presence of the Rt. Rev. W. Blair Roberts, D.D., Missionary Bishop of South Dakota, who was Epistoler, and in that of the Rt. Rev. William P. Remington, D.D., Missionary Bishop of Eastern Oregon, who presented the Certificate of Election.

In his letter of greeting to the new bishop, the Presiding Bishop struck this same missionary note when he referred to the service as an "event of momentous significance to you personally, to the District of North Dakota, and to the whole Church."

Besides the participating missionary bishops, the Diocese of Oregon sent its bishop, the Rt. Rev. Walter T. Sumner, D.D., to serve as Gospeller, and the Diocese of Olympia its bishop, the Rt. Rev. S. Arthur Huston, D.D., to read the canonical testimonials, while the Rt. Rev. B. T. Kemerer, D.D., Bishop Coadjutor of Duluth, read the Litany, and the Rt. Rev. Frank A. McElwain, D.D., Bishop of Minnesota, the orders of the Presiding Bishop for the consecration. There were also present, as participants in the laying on of hands, the Rt. Rev. William F. Faber, D.D., Bishop of Montana, and his Coadjutor, the Rt. Rev. Herbert H. H. Fox, S.T.D., and the Rt. Rev. Stephen E. Keeler, D.D., Bishop Coadjutor of Minnesota.

Others officiating in the notable service

THE SPIRIT OF MISSIONS

were the Rev. Phillips E. Osgood, D.D., rector of St. Mark's Church, Minneapolis, and the Rev. Horner R. Harrington, rector of St. Paul's Church, Grand Forks, who served as attending presbyters. The Rev. George A. Wieland, S.T.D., rector of the Church of the Epiphany, Seattle, was the Registrar. The Rev. Frederick P. Houghton, D.D., General Secretary of the Field Department of the National Council, attended as the representative of that Department (in which the new bishop had rendered long and efficient service) and read the Certificate of Ordination; and Mr. Daniel B. Holt, chancellor of the Missionary District of North Dakota, read the Certificate of Confirmation.

The Very Rev. Harold S. Brewster, dean of Gethsemane Cathedral, was the master of ceremonies. To his efforts was due the success of what Bishop Ingley (voicing the views of all who attended) declared was one of the most impressive and inspiring consecration services that he had ever attended.

A series of historical events incidental to the ceremonial at which the name of Bishop Bartlett was added to the roster of the American Episcopate, contributed to this end. For a span of years before he was called East to be Editor of THE SPIRIT OF MISSIONS, Bishop Burleson was dean of the cathedral at Fargo, and

on the day preceding Bishop Bartlett's consecration he celebrated the fifteenth anniversary of his own consecration at a service of Holy Communion. At this

service and at the consecration he wore the episcopal vestments which had once been the property of the Rt. Rev. Samuel C. Edsall, second Bishop of North Dakota. Then too, another note was struck, simple in itself, but symbolic of the unity of the whole Church in the United States.

As a boy, the new Bishop of North Dakota was baptized in St. Mary's Church, South Manchester, Connecticut. Passing out into the world and ultimately taking orders, his first service as a priest was rendered in the missionary field of Oregon. His career as parish priest in various parts of the country, and latterly his work as a general secretary of the Field Department of the National Council, is well known. It came to pass that the General Convention which met in Denver in September, 1931, selected him

as the successor of Bishop Tyler. In the meantime the Diocese of Connecticut had elected the Rev. Frederick G. Budlong, D.D., as bishop coadjutor of that diocese.

It was by simple chance that the consecrations of these two bishops were fixed for the same hour on the same day, December 16, one in Greenwich, Connecticut, the other in Fargo, North Dakota. One feels, however, that it was not by

OFFICE OF THE PRESIDING BISHOP

Dear Dr. Bartlett:

My presence at your consecration in Fargo on the sixteenth of December is prevented by the appointment for consecration on the same day of the Bishop Coadjutor of Connecticut. It is a cause of great regret to me that I must lose the privilege of having part in an event of momentous significance to you personally, to the District of North Dakota, and to the whole Church. For many reasons, personal and official, I should have wished to be with you in the service. Through all of it I shall follow you in my thoughts, and in the prayers for your brother who almost simultaneously with you, receives the laying-on-of-hands.

It is a happy coincidence that the beginning of your episcopate will be associated with another consecration in the diocese where you were baptised and confirmed. The bishops, clergy, and congregation in both places will unite in asking for you and Dr. Budlong the blessing of God and the rich gifts of the Holy Spirit.

I send with my message to you the greetings and good wishes of the National Council which during a long and successful term of service you have represented in the dioceses and missionary districts of the Western States. The work upon which you are entering will be an abundant fulfillment of the labors that have already engaged you.

May the Grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost be with you always.

Faithfully and affectionately yours,
JAMES DEWOLF PERRY,
The Presiding Bishop.

December 12, 1931.

F. B. BARTLETT CONSECRATED IN NORTH DAKOTA

mere chance, but through the instinctive working of that broad spirit which binds the Church together, that the Episcopal ring which, at the appropriate time in the consecration service in Fargo, was placed on the finger of Bishop Bartlett, was the gift of the congregation of St. Mary's Church, South Manchester, Connecticut, while the pectoral cross which was hung about his neck, was the gift of those among whom he had begun his work as a priest in faraway Oregon; faraway, however, only in a geographical sense, since in spirit at least the East and the West clasped hands across the continent at Fargo in tribute to one who was being elevated to leadership in the common cause.

Probably no bishop of the Church has ever assumed the hard and exacting duties of his office under more gratifying conditions than those which surround Bishop Bartlett as he takes up his task. His advent to North Dakota has been hailed enthusiastically by the press and people of the State alike. At the luncheon which was tendered him and the consecration party, following the service in the cathedral, his welcome was assured by a group of representative citizens of North Dakota. His response was characteristically modest. Lifted without warning from a field in which he was rendering brilliant service, he has been set down in a new field, amidst new conditions, with new tasks and new problems which he announced that he would approach after a careful study of the field. His first wish, he said, was to make himself a part of the people among whom he has been called to labor, to have them feel that he is committed to their service, and to be helpful in every way possible.

The task which he faces is that which confronts alike all his fellow missionary bishops in the great Rocky Mountain section of the country and the territory adjacent thereto, a region of mountain peaks and great desert wastes, of far-reaching distances, of mountain villages, mining towns of the isolated and the untutored, some of whom, Indians and

whites alike, have never heard of Almighty God and the Saviour of Mankind, others of whom know and thirst for the word, and to whom it is the duty of the bishops and their clergy to reach and administer unto.

That is the significance of the strong continental missionary note which was sounded at this consecration in Fargo. This region is a part of the United States of which few Churchmen and women in the East know. The great trans-continental trains and the well laid motor roads cross and recross it east and west, but there are few trains or roads which traverse it north and south; and it is in these sparsely settled regions, where the future development of the United States lies, that these missionary bishops, the new Bishop Bartlett among them, are laboring.

It is the land in which Walker, Edsall, Cameron Mann, and Tyler, Bishop Bartlett's predecessors, and Hare, Whipple, Tuttle, Talbot, in a larger sense, first broke ground not only as pioneers of the Church, but as co-workers in the winning of the West. These missionary bishops are struggling to continue the work the older bishops began. There is a community of interest between them; there is a certain fresh impetus gained through the meeting of Convention in Denver.

To one who had reached Fargo after a journey through the missionary districts of the Rocky Mountain region, and had seen in the Districts of Wyoming, Utah, and Idaho the opportunities at hand and the urge on the part of their bishops to go forward with the essential aid and sympathy from the East, there seemed to be in this consecration of Bishop Bartlett more than the elevation of a faithful, experienced, and well-tried priest of the Church to the episcopate,—there seemed to be a concentration and a rallying of the missionary bishops of the West; a reawakened demand for an advance toward the ideal to which not only the missionary bishops, but the whole Church in the United States is committed.

Four Years' Progress in Anking Mission

Since the chaos of 1927, the Church in Anking, with courage and energy, has faced the demands of a new day with encouraging results

By the Rt. Rev. Daniel T. Huntington, D.D.

First Missionary Bishop of Anking, 1912-

THERE SEEMS TO BE a fixed idea current in the Church that our China missions were shot to pieces in 1927 and have never been put together again. Nothing could be further from the truth!

The District of Anking, for which alone I can speak officially, did suffer a good deal in 1927; I know that similar conditions prevailed in the other dioceses. All foreign missionaries were obliged to leave their stations and nearly all our property was occupied by troops for longer or shorter periods. Generally this was not done out of hostility to foreigners, but chiefly because quarters were needed for troops which were moving through the country in great numbers. While many houses were thoroughly looted, others suffered little loss or damage. Many country churches and schools and rectories were also occupied; chiefly in the spring but never for long periods. By autumn the war had been transferred to other sections and a period of reconstruction had begun. During the disorder many foreign workers went to other places—the Philippines, Japan, and the United States. Some of them have never returned. This was not their fault. In some cases it was due to health and in others, the special branch of work with which they were connected, chiefly schools, had been closed temporarily. Many enterprises are still in abeyance and where work has been revived it is now under Chinese auspices.

With the Chinese workers the case was naturally different. They did not leave; they had no place to go although they were often in great discomfort and some danger. In saying this, I do not wish to appear to criticize the foreign missiona-

ries. They left not merely for their own safety, but because their presence was an embarrassment rather than a help to their Chinese colleagues. It merely shows the advantage of having such a fine group of Chinese workers as we have in the Diocese of Anking. After all they are the ones who are building the Chinese Church. They stayed and took up the heavy responsibilities which were left to them and have continued to carry them ever since. The diocese is now nearly one hundred per cent Chinese. Actually there are twelve foreign and 146 Chinese workers. Furthermore the Chinese are in charge everywhere. Dr. John Sung is superintendent of St. James' Hospital, Anking. Chinese are in charge of all the schools and, of course, of all the churches. The object of the mission has always been to merge itself in the Chinese Church and the troubles, instead of retarding, have hastened the project.

LET US REVIEW a few of the advances which have been made since 1927. At two places we have been forced to rebuild. In Wuhu the rectory of St. James' Church had gotten beyond the stage where repairing was advisable. It has been torn down and rebuilt in another spot, giving a much better use of the land. In Kiukiang the Government decided to widen the street and forced all property holders to move back fifteen feet—that is the way streets are being widened everywhere in China today.

The Diocese of Anking has a fixed policy that in any place where a new plant is to be erected at least one-quarter of the cost should be borne by the local congre-

FOUR YEARS' PROGRESS IN ANKING MISSION

gation. While this has held us back from building in some cases, it has undoubtedly been good for the congregations.

At the foot of the Buddhist sacred mountain, Chiuhwa Shan, in the middle of a very fertile plain, is Miaochien ("in front of the temple"). There we have a good church and rectory but our school, a lower primary school for both girls and boys, is much over-crowded and the accommodations very poor. A few doors away is a good higher primary school for boys, with which we are on most friendly terms. The Miaochien people, however, are very anxious that we should make our school a higher primary school for girls and recently the necessary plant was completed to make this possible.

For many years, in very inadequate rented quarters, work in Chuchiachiao, a town of about five thousand people, has been carried on despite our owning a piece of land. Now a very satisfactory church, rectory, and school have been built on this land.

The most extensive new plant is in Kingtehchen, the great center for Chinese porcelain manufacture. Some years ago there was purchased property near the center of the city, but lack of funds prevented the erection of a plant. Now, however, a church, a rectory, and a school with quarters for two teachers have been built.

Other places are planning to build.

Tsungyang already has money in hand for the beginning of a project which will ultimately give them entirely new quarters. The present plant is entirely mud walled and very inadequate.

Finance is not a sure index of spiritual growth but it shows something. For the past four years contributions in the Diocese of Anking were:

1927.....	Mex \$2,523
1928.....	5,121
1929.....	7,645
1930.....	8,595

The figures are in Chinese dollars which, being on a silver basis, have varied very much in gold value during the last few years; one gold dollar ranging in value from about \$2.50 to \$4.50.

NEW TIMES DEMAND new methods. The first of these new methods is something that I think we should have been doing for years but we have not been able to get to it. About eighty-five per cent of the population of China are farmers, for whom we have done but little. Now two men who have studied agriculture at the University of Nanking are working among them. They have a seed farm where superior wheat and cotton seed are grown and we expect to add other seeds as time goes on. One of the workers devotes most of his time visiting the various stations giving lectures on subjects which will be



NANCHANG UNDERTAKES TO CARE FOR ITS LEPERS
The Chinese Mission for Lepers recently assisted a Nanchang committee, under the leadership of the Rev. Kimber Den, to establish this leprosarium.

THE SPIRIT OF MISSIONS

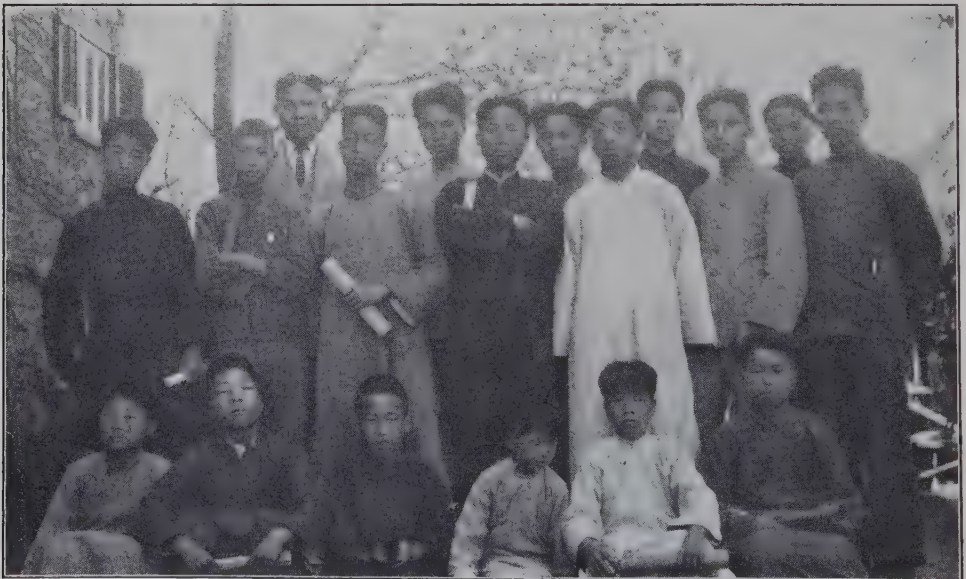
useful to the farmers and trying to start schools for adults. Of course most of the farmers cannot read and if they are going to improve their condition it is necessary that they should learn. To this end night schools are being started in several places and it is hoped that a network of them may eventually spread over the entire diocese. This has been found a most effective method of presenting the Gospel, as the workers are brought, in natural and helpful ways, into contact with the people, who are then ready to hear and to understand.

Our schools, except the higher middle schools, are going on nearly as they were before 1927. The lack of the higher middle schools has precipitated a work for which there has been a long felt need, work among Government school students. Three years ago, the Rev. Quentin Hwang began work among the ten thousand students of Nanchang. A good athlete, he soon became athletic director in several of the schools and was asked to take charge of the provincial track team which, in 1930, went to the national meet at Hangchow. In this way he has the entree of all the schools in the city. He has

organized several student clubs, which have an enrollment of about 140 boys, among whom are a number preparing for Baptism. The Rev. Arthur Wu is doing a similar work in Anking.

Finally I would mention a work which is not a work of the mission at all. A few years ago there was organized in Shanghai, a Chinese Mission to Lepers, which has helped to open one leprosarium, that in Nanchang. They raised five thousand dollars, and the Nanchang committee, of which the Rev. Kimber H. Den is chairman, raised another five thousand dollars. The Government gave a fine site about five miles from the city and buildings have been put up which will accommodate forty lepers. I visited it last spring and it seemed to be going very well although insufficient funds prevented it from caring for more than twenty lepers.

These activities are but evidences of the progress which is being made not only in my own diocese, but throughout the whole *Chung Hua Sheng Kung Hui*. We are progressing with energy toward the goal of a Chinese Church. I think the next great step in Anking will be the election of a Chinese bishop.



GOVERNMENT SCHOOL STUDENTS ATTEND A BIBLE CLASS

A feature of the Church's work in Nanchang is its effort to reach Government school students, largely through student clubs organized by the Rev. Quentin Hwang

Bread is the 1932 Lenten Offering Theme

Lenten Offering enables children to share responsibility for Church's Mission while themes selected tend to give this great enterprise focus

By the Rev. John W. Suter, jr.

Executive Secretary, Department of Religious Education

BREAD is the theme of the Lenten Offering project for 1932. This is typical of the themes that we have used for the past few years, and illustrates our policy in regard to this annual mission study enterprise for the boys and girls of the Church. What are the ideas behind the choice of subjects like these? How are such topics related to the Church's Mission?

The Lenten Offering is a gift made by the Church's children toward the cost of the budget adopted by General Convention. Each diocese and missionary district bears a share of the responsibility for supporting that part of the budget which is apportioned among dioceses and districts, and this means that within a given diocese, or a given district, each parish and mission bears its share. Naturally the grown people of each congregation take the responsibility, but they invite the children to help them. One of the ways in which the children respond to this invitation is by giving money, which they earn and save for the purpose, either in Lent, or, if they prefer, just before Lent.

It follows, therefore, that the objects for which the children give this money are the objects listed in the schedule of

appropriations adopted by General Convention. These objects include social service work, missionary work, religious educational work; projects for sailors, for the Church Periodical Club, for hospitals, schools, and mission churches; the support of the Church Missions House, with its Book Store and Library and many offices; the salaries of certain doctors, nurses, teachers, priests, and bishops; work among college students in this country and others; books and study courses for isolated members of the Church; conferences on social service, on education, on missionary work. This list could be extended. To get the whole story, one must consult *The*

General Church Program.

What does it all boil down to? It is the effort, on the part of Church people, to share the abundant life, in Christ, with all His people everywhere, at home and abroad. Geographically, the offering's horizon embraces the world; personally, its aim includes every department of mankind's life: body, mind, soul. Humanity is the key-note.

To give the great enterprise focus, therefore, during the six or seven-week period each year, we take some theme that strikes a note common to mankind—



THE SPIRIT OF MISSIONS



CARLOS WORKS

The hero of a story in the new booklet *Give Us This Day Our Daily Bread*

some emphasis or aspect of human life that binds man to man—something to which people of all races feel their unity. For example: work, play, peace, friends, home, study, love, bread, worship, brotherhood, health, adventure, justice, vocation, growth. Around any one of these ideas could be built a unit of study, worship, and work, provocative of growth in the Christian life and conducive to Christian world-mindedness. To qualify as a theme for the Lenten Offering, a topic has to be connected with the whole work of the whole Church; has to touch human welfare around the world; has to be related to the abundant life which our Lord teaches us to share with Him and with each other; has to be universal enough, deep enough, important enough, to mean something to all races, all countries, all ages, all social conditions. If a theme represents something which the Incarnation of our Lord seeks to transfigure, something which can be built into His Kingdom, then it has its place in the Church's Mission, and the money of the offering will be spent in its behalf.

The offering helps the Church to do its work, to fulfill its mission. What is the Church for? Is it to bring power to people, to rebuild society after the mind of Christ, to give the Holy Spirit sway in the lives, the decisions, the characters, of men, women, and children? Is it to lift people to God in worship, in fellowship, in mutual self-giving? Is it to make a better world? Is it to accomplish the purposes of God in society? Then it must have a great deal to do with such themes as we have mentioned—for where else can God's will be done, among us who sojourn on this earth, except in our daily work and play, our friendships and forbearances, our homes, our schools, our worship, our loving, our breadwinning and health-seeking, our business and professions, our dealing with one another on a small scale and on a large, our growing-up, our attitude toward beauty and truth? For goodness and harmony-with-God are not maintained in thin air, abstractly: they are found only in life's homely actualities—the things we do, the things we say, the plans we make and carry into effect; the bread we earn, the professions we practice, the prayers we pray, the friends we treat well or ill, the studies we study, the games we play, the peace we make.

IN ALL OUR WORK of missionary education we take pains to avoid erecting a barrier between ourselves and those others to whom we give the offering. As a matter of fact, no such barrier exists. To a large extent the givers are among the receivers. The situation can best be understood if it is thought of in terms of a family. We are members of an earth-wide family, and we undertake certain pieces of work through which we serve one another.

In the past there has been a type of mission study material which brings into the mind of a Church school child a picture of a dark cavern in which curiously-colored people grope around in a miserable existence, and to which a smiling missionary with a Bible under his arm brings a burning torch, thus scattering

the shadows and leading the benighted natives out into the sunlight. If one went through the General Convention's schedule of appropriations with a fine-tooth comb, he could discover very few dollars devoted to enterprises which even remotely resemble the picture of the cavern. By far the greater part of the children's Lenten Offering supports well-established work in places where there are parish churches, hospitals, schools, and other witness-bearing projects.

Furthermore, every picture, poster, story, and article published in connection with the Lenten Offering has to be prepared in such a way that it may be seen and read by the people who themselves are depicted. For example, some of the work which the Lenten Offering helps to support is done for the benefit of boys and girls, men and women, in Colorado, some in Arkansas, some in Florida. We have work also among deaf mutes, Indians, Negroes. Other people whom the offering helps live in Arizona, Nevada, Alaska, Porto Rico. Others that may be mentioned are foreign-born citizens in Chicago, San Francisco, and New York. These people look at the pictures of themselves and read the stories and pamphlets about themselves, which accompany the Lenten Offering; and these same people give some of the offering. It is not, therefore, a case of ourselves giving money to others, but rather ourselves giving to ourselves. The real point of the project is that through the Lenten Offering our conception of the word ourselves is considerably broadened.

Again, we must remember that the purpose of the Church is to reconstruct society, and bring individuals to life, according to the plan of God as revealed by Jesus Christ. This reconstruction and awakening are tremendously needed everywhere in the world.

Of course, there are still cases, where our missionaries reach out and bring into the sphere of Christian discipleship people who might otherwise never have heard of God the Father, or of His Son Jesus Christ. Such things do happen. But they by no means represent the whole



RODOLPHO EARNS A TRIP

This Brazilian figures in another story in the new Lenten booklet

program of work adopted by General Convention: the program toward whose support the Lenten Offering is given.

"I can take you," says a foreign missionary worker here and there, "to a place where the Gospel of Christianity has never been heard."

"And I can take you," says the college pastor, or the rector of a parish in any American city, "to a place where it has been heard and is flouted."

To both places the Church of Christ goes with its message, its power, its new life. Both types of work are undertaken in that world-wide program which the Lenten Offering helps to support.

Ours is the task of helping the United States to become Christian in all the relationships between man and man: relationships commercial, political, journalistic, artistic, educational, industrial. Ours, too, is the task of helping other nations, near and far, to achieve the same Christian Way of Life in the same relationships. Ours is the task of knitting nation to nation, race to race, in love and respect and mutual understanding, in the

THE SPIRIT OF MISSIONS

bond of peace and in righteousness of life. The whole task of the whole Church is what the Lenten Offering is devoted to—the enterprise as a whole. And the whole task of the whole Church is a missionary task, a social service task, an educational task: *missionary* because it is a great errand on which people have to be sent (to college campuses, to crowded cities, to mountain forests, to Kentucky, Indiana, North Carolina, Alaska, Haiti, China); *social service* because it involves the reconstruction of our social system, in the United States and in every land, until the relationship of man to man, of group to group, of nation to nation, shall reflect the loving purpose of God; *educational* because it requires learnings—learning what is true, learning how to live individually and socially, growing in knowledge and in skill as citizens of that Commonwealth whose seat is in Heaven.

A certain slowness to understand these things, to visualize the Lenten Offering in terms of its objective, is due partly to the ambiguity which surrounds the word "mission." Once for all let us try to fix the distinction in our minds. The word is used in two senses, a narrower and a broader.

First, in the narrower sense: we speak of the missionary work of the Church in contradistinction to the social service or educational work. This use of the word is reflected in the names of the Departments of the National Council. It means, roughly, that missionary work is work

that is locally non-self-supporting. The work may be medical, educational, ecclesiastical, or anything else, in its character, but if it is paid for, even in part, by people who live far away from the seat of its operation—if, in short, it is a work to which the whole Church sends somebody, or sends money—then (often) it is labelled missionary. From the point of view of a school-child in New Jersey, the work at St. Luke's Hospital in Tokyo is (in this sense of the word) missionary, whereas the work of his own parish is not. Yet there is a child in Tokyo who looks upon the work of his parish as work which is, as he would say, "for ourselves." This use, therefore, of the word mission is purely relative, and often confusing. The greater, more fundamental meaning is the use described in the next paragraph.

Secondly: we speak of the Church's Mission. This means the Church's Purpose, or Business—the unfinished task of building the Kingdom of God in the lives and organizations of human beings on this earth. This includes all types of work undertaken by the Church: social service, education, printing, financing, editing magazines, publishing books—in short, the whole enterprise described in *The General Church Program*.

It is in the second sense of the word that the children's annual Lenten Offering is a missionary offering. It is devoted to the Church's Mission, the Church's Purpose, the Church's whole task.

Neighboring Mexican Villages Plan New Church

NEIGHBORING VILLAGES in Mexico have their little rivalries. Xolox, the capital of an ancient Indian dynasty, is just across the railroad from Los Reyes, a newer town. For years our Church people have worshipped in Xolox but in the past two years the rapidly increasing attendance has made a new church a necessity. Meanwhile, most of our Xolox communicants have moved over to Los Reyes. They want the new church built there; Xolox wants to keep it in Xolox.

A happy compromise was effected on

Bishop Creighton's recent visit when he and the vestry were invited to the home of Senor Melendez, an active Churchman who lives in Los Reyes, in the real center of the whole community. He presented a third of his whole property as a site for the new church.

The erection of the new church must wait until the crops are in. Then the Indians will make the adobe, haul the stone, and do all the work. They will need a little assistance for doors and windows and furnishings.

Rural Nevada is Athirst for God's Word

Lone missionary in Humboldt and Pershing Counties reaches, with Church's message, folk scattered over an area of 16,000 square miles

By *Rosalie Lascelles*

Church of St. Mary the Virgin, Winnemucca, Nevada

NEVADA, THE LAST frontier and "wide-open" State, is today very much in the eyes of the other forty-seven States.

Nowhere is rural work more necessary than in Nevada, and nowhere does it show less results than in this land of prospectors, men of unbounded faith and hope with a fortune always "round the next corner". My husband is a prospector for souls with his "claim" in the vast Humboldt and Pershing Counties, an area of some sixteen thousand square miles, with headquarters in the Church of St. Mary the Virgin at Winnemucca.

Fifty miles north of Winnemucca is the immense Orovada Valley, settled almost entirely by homesteaders, war veterans for the most part, who are just proving-up. Our first visit was to the store. The owner, a man of the same name and nearly related to one of America's best-known automobile manufacturers, gave us the names of people upon whom to call.

"Will you baptize my baby?" was the first question asked us at the first house we entered—a most unusual request in this anti-child-baptism State. The baby turned out to be a dear boy of six years. He was duly baptized in the school house which we were using as our church. The font was the school wash-bowl, the ewer a milk bottle. Since then there have been baptized here, a man and his two sons who are now being instructed for Confirmation. Whenever we go to Orovada I take all my old magazines for the people who are very poor, but are kindness personified. We are booked up for lunch months ahead and usually come home laden with vegetables of all

kinds. No ranch is nearer than three miles to the school house and many very much farther away. The people there are quite interested in the Advance Work Program, especially an item for the Philippine Islands, and give of their poverty.

Unionville is one of the oldest "remains" of old Nevada. For ten years the county seat of Humboldt County, Unionville is now almost deserted. The three thousand miners are gone and but four families remain. It is situated in a four-mile canyon, a gem of autumn beauty when we first visited it; there were apple trees weighed down with fruit, a profusion of dahlias that have taken the silver cup at the State Fair for two successive years, flowers and trees (the latter very rare in Nevada), and a beautiful mountain stream, running the length of the canyon, but disappearing in the sand as soon as it reaches the plain; there are the remains of many houses, the Methodist Church, the Court House, and the old store, long since fallen into ruins. It was to this store that supplies were shipped by ox-team from Sacramento to feed the three thousand-odd miners who lived there. This is one of the towns that boast of having had Mark Twain as one of its denizens during his mining days in Nevada. One wall of his home still stands.

"Would you like a service? May we use the school house?" This school attended by some ten children is twenty miles from the Victory Highway over a road suffering from a succession of cloudbursts. But the journey is well worth the bumps.

"Yes, certainly! We shall all



be there." No one could remember ever having a service of any kind in the town and we were particularly requested to bring books as they had none of any kind. Now whenever possible we go to Unionville regularly every month. Five children are being instructed for Baptism. They are bright and anxious to answer any questions that are asked of them.



Rochester is an old silver camp, but not worth mining with silver at its present low price. The camp is only eight miles off the road on our way to Lovelock, seventy-three miles from Winnemucca. The people are entirely innocent of any religious knowledge. When asked if they had ever heard the story of the "Sower" they said they had not.

What shall I say of McDermitt, eighty-one miles from a railroad? At present there is no church of any kind in the town, although the Presbyterians worked here until about two years ago when their minister died. It is the center of a large ranching country near the headwaters of the Quinn River. We had a lantern service there in March, and being Passiontide, we had used pictures of the Passion. There was an attentive congregation of seventy-two people, thirty-three of whom were children. Many of them could scarcely understand English, as a large proportion of the residents are Basques. These children for at least two years have had no religious services whatever, and their parents are strangers in a strange land! These beautiful Basque children could not say the Lord's Prayer and had never seen a picture of the Master. With a simple little chapel and a devoted woman worker, almost anything might be done in McDermitt.

Five miles southeast of McDermitt is the Piute Reservation with its two hundred Indians for which, at present, no religious facilities are provided.

Sixty-five hundred feet high, in a

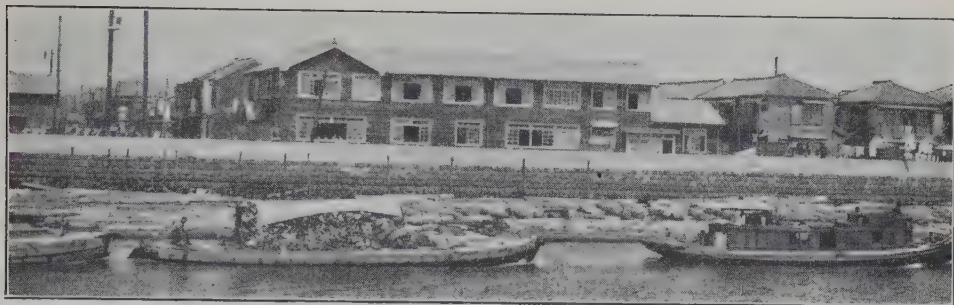
neighborhood in which quick-silver has recently been found is Midas, known in the old days as Gold Circle. Actually in Elko County, it is more easily reached from Winnemucca, sixty-seven miles distant, than from Elko. Here we found two communicants. Accordingly once a month we go there for a celebration of the Holy Communion. This involves staying over night, but the opportunity warrants it. There are many children, nearly all unbaptized at present, for whom we are trying to start a Sunday school. Midas, except for two new gold camps, is our latest prospect.

Colver Valley consists actually of one God-fearing family, a cattleman whose family has been there for two generations, and who owns his ranch. It is a real home. They had had no opportunity for the religious up-bringing of their five children until we discovered them. Now the family has been baptized and the father and the two eldest children have been confirmed. Our services, of course, are held in the sitting room of the ranch-house.



In this rural field far from the attractions and contaminations of the city, man is athirst for God; alone and forgotten away out in the canyons, on the desert, in "ghost" cities and on ranches, tucked away in the mountains, they appreciate any efforts to tell them the "old, old story," and as soon as they get the necessary understanding, to make use of the means of grace which the Church supplies.

Our missionary at Hawthorne, Miss Charlotte Brown, is in charge of the rural correspondence work in Nevada. She sends out Sunday school lessons, letters to parents, and countless other helpful literature to the people whose names we send her. Wherever there are children to be taught the Faith as it is in Jesus, a Sunday school now may be held at a school house or in a home.



CHRIST'S HALL, TOKYO, CARRIES ON AN EFFECTIVE SOCIAL WORK

Church Arouses Japan's Social Conscience

Widely Loving Society, Christ's Hall, and parochial welfare activities are evidence of leadership of Japanese Church in social work

By the Rev. James K. Morris

Church of the Resurrection, Kyoto, Japan

AN OUTSTANDING RESULT of the impact of Christianity upon Japan has been an awakening of a social conscience that is increasingly finding expression in welfare activities. More and more the nation is becoming alive to its social problems; frequent attempts are made to organize parties with the avowed purpose of solving social problems by radical methods, while the legitimate political parties are giving increased attention to them. But it is outside my present purpose to consider these questions in their political aspects; I wish to deal particularly with the Church's part in trying, through social service, to correct bad conditions and to alleviate suffering which lies at the bottom of the present unrest. Obviously, these conditions arise out of the larger problems, social and economic, and hence whatever the Church does is related to the larger problems.

In the evangelistic program of the more progressive Christian workers, both Japanese and foreign, social service has its proper place. In fact it is difficult for many to distinguish between evangelistic work and social service. The two are intimately related. Hungry people cannot

be saved spiritually until their physical hunger is satisfied. Children born in houses of prostitution cannot be saved until removed to an atmosphere in which the soul can live. Men and women suffering continually from lack of proper food, clothing, and housing cannot become spiritually healthy until their condition is bettered. Consequently, the Church, to do effective evangelistic work, must enter into the problems of the people among whom it works and help them towards a solution of their difficulties.

The Church in Japan is doing some outstanding social work under experienced leaders in social reconstruction. Its schools have eight thousand students enrolled, while the graduates are taking their places in the nation's social, economic, and industrial life. Its hospital work is of outstanding excellence. St. Luke's International Hospital has a position in the medical life of Japan that is unique for an institution under foreign management. It is exerting a widespread constructive influence on the health of the nation, and, through its College of Nursing, the first to receive governmental recognition, is

THE SPIRIT OF MISSIONS



EVANGELISTIC TEAM OF CHRIST'S HALL, TOKYO

A part of the work on Tokyo's street corners consists of distributing tracts and copies of *The Kingdom of God Newspaper* to bystanders

making an unique contribution to the nursing profession. The hospital also co-operates with governmental Boards of Health, and the Department of Education. The value of such a Christian institution in helping Japan to solve its health problems cannot be over-estimated. Another outstanding medical work is the mission to lepers carried on at Kusatsu and Kumamoto. The Church was the pioneer in helping these unfortunate people and along with her medical ministrations she has carried her priceless spiritual message of joy and hope. Both colonies are combining in an ideal way the social and spiritual aspects of evangelistic work. In addition to hospital work, there are four dispensaries, whose total number of patients in 1930 was over eighty thousand. There are also five orphanages, seventy kindergartens, several day nurseries, and various other types of social work carried on through the various parishes.

So much has been written about the work of the large institutions that I shall confine myself to pieces of work less widely known, but typical of all the social

work being done by the Church in Japan.

The Widely Loving Society located just outside Osaka takes care of foundlings, orphans, and children whose parents for various reasons are unable to care for them. About two hundred and fifty children and fifteen adults are cared for in the home, which is entirely under the supervision and control of the Japanese.

The society maintains a well-equipped kindergarten and day nursery, and provides special instruction for backward children up to the fifth grade. A health clinic is conducted regularly for the women and children of the neighborhood. The plan of placing children between the ages of two and six with carefully selected families in the country is working very successfully. Among those who have been brought up in the home are clergymen, dentists, social workers, farmers, and businessmen.

One of the most interesting features of the society's work is a building containing sixteen apartments, each consisting of a combination bedroom and kitchen, for destitute women. Each woman admitted must show evidence of no support. The

CHURCH AROUSES JAPAN'S SOCIAL CONSCIENCE



WIDELY LOVING SOCIETY, A WELFARE WORK IN OSAKA

Founded under Christian auspices to care for foundlings and orphans, the Society also provides for destitute women. Their building is shown at the left

society finds employment for them and they usually stay in the home about one year. During this time they are given medical attention, and above all friendship and spiritual direction. About thirty women and children are now cared for in this way.

All children of school age in the home attend the public schools. As entrance into higher schools is based on competitive examination, those who fail to enter are taught trades suitable to their capacities; printing, farming, carpentry.

The dominating motive of the Widely Loving Society is, of course, Christian. There is a chapel in which centers the religious work. Those who have gone out from the institution stand high in their respective communities and churches. The society is but one evidence of the way in which the Church can enter into the problems of the masses and render constructive aid.

Another very interesting type of social work is carried on by Christ's Hall in Tokyo. This work, under the direction of women missionaries of the Church of England, is carried on in a large frame

building on the banks of a newly made river, in a poor district where live laborers and unemployed men and women, not far from St. Luke's International Hospital. In the hall are living quarters for the missionaries and several Japanese workers, rooms for kindergarten, night school, and other activities.

In Japan today there are about 1,500,000 unemployed. As in other countries the majority are in the cities. Many thousands are in Tokyo. The city has provided through its Rural Bureau Dormitories lodging at ten cents a night, and there are municipal kitchens where one can get a meal for a few cents. But the numbers are so large and personal problems so grave and varied that the Church has a great responsibility.

Christ's Hall has attempted in two ways to help these people. Rice, as everyone knows, forms the main food of the Japanese. It is eaten three times a day in large quantities. The hall obtained permission from the city to purchase rice at wholesale price, and to retail it at wholesale prices. Funds from private sources were secured to carry out this

THE SPIRIT OF MISSIONS



A PLAYGROUND CORNER

Resurrection Church, Kyoto, offers wholesome play opportunities for children of weavers

project, greatly to the relief of hundreds of unemployed. To purchase rice from Christ's Hall, each family must obtain a rice ticket from a community committee appointed to investigate family conditions which certifies that the head of the family or other adults are unemployed. The hall, also, has purchased cloth and employed wives and daughters of unemployed men to make it up into kimonos for sale to stores and individuals.

A little twelve-year-old girl was forced to leave school in order to help her mother, a widow, support an older daughter, sick with tuberculosis. The mother earned fifteen dollars a month. The child was unable to get work and applied to Christ's Hall where she was employed to make kimonos. In this way she was able to make enough to enable her mother to put the sick child in a sanatorium. Later the older girl died and now the younger child is working to make enough to re-enter school.

All the work of Christ's Hall is directed to one supreme end—the revelation of God; but some of its efforts are more directly evangelistic than others. Prominent in its direct evangelism is street preaching. On Sunday evenings, the missionaries, Japanese and foreign, go forth

to distribute tracts to bystanders and to sell copies of the weekly paper, *The Kingdom of God Newspaper*, printed by the Kingdom of God Movement, a great evangelistic movement now sweeping over Japan under the leadership of Toyohiko Kagawa. The newspaper is sold for one sen (one-half cent).

One evening a worker approached a woman sitting on a park bench and asked if she would like to buy a paper. She said she would like one but had no money. A paper was given to her and she began coming to the hall. Later she became a catechumen and in time was baptized. She had tuberculosis and was sent to a sanatorium where she stayed a year and then went to live with her sister who has a large family of children. The family is very poor and all live in one small room. This woman has become a very earnest Christian, and is employed at the hall in making kimonos.

Last winter a tent village for the unemployed was erected near the hall under the direction of Mr. Kagawa. The charge was one sen a night, but many had not even that small sum and were given free lodging. Christ's Hall made bedding for the village and helped to provide food. The workers from the hall went to the village once a week for evangelistic work. This year the city plans to erect barracks for the unemployed and the hall will have a great responsibility in helping create a healthy morale among the people who will live there.

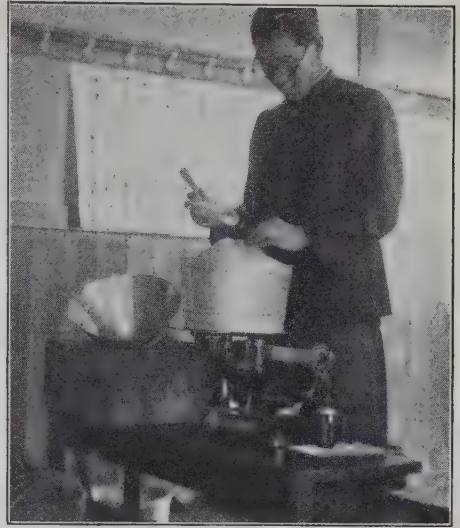
In Kyoto, the Church of the Resurrection, situated in a neighborhood of weavers, has a well defined social program. While unemployment is also a serious problem here, it is largely a problem of the displacement of the home industry by the factory. For centuries the handsome kimono and obi worn by the Japanese women have been made in the homes of weavers in Kyoto. But with the introduction of machines and the building of factories, these people have found themselves facing a fierce competition. While a machine can turn out in one day ten obi to the handloom's one, the finest and most expensive obi still are manufactured by

CHURCH AROUSES JAPAN'S SOCIAL CONSCIENCE

hand. But due to machine competition, general depression, and large output, the market is flooded and prices have declined to unprofitable levels. This situation is working ruin for hundreds of weavers. The Church of the Resurrection is composed almost entirely of this class of people. They are demanding a change in the social order, which change for many of them means Communism. What is the Church doing in the face of this situation?

In the program of the Church of the Resurrection it is stated that the purpose of the church is to follow Christ's example of sacrificial service and to strive to create happiness, peace, and brotherly love in the community. But to bring happiness and peace to some means first of all finding a solution to their social and economic problems. For others it means helping towards physical restoration after long illness, or a correction of unhealthy working conditions, a lessening of working hours, and provision for leisure. How glibly we sometimes talk about peace, joy, and love, but do nothing to make them real in human lives. In an attempt to make them real, the Church of the Resurrection operates a health clinic. Health conditions among the weavers are very bad. They suffer from tuberculosis, beriberi, and other diseases due to lack of ventilation and sunshine, proper food and recreation. The health clinic is supplemented by cooking classes where food values are taught. The city public health bureau is coöperating in the health clinic work. A visiting nurse goes into the homes of the people instructing them in the proper care of their children. There is also a kindergarten where over thirty children are given expert supervision in play and study as well as regular medical supervision. Lectures also are given throughout the year to the mothers on the care of children.

Another serious problem is that of providing a suitable recreation center for the young men and women. The Church of the Resurrection keeps open-house for them on holidays and Sundays. A large room equipped with games and read-



TO AID THE UNEMPLOYED
Christ's Hall, Tokyo, retails rice, Japan's main food, at wholesale prices

ing matter is provided for this purpose.

In an attempt to do something about the more general social and economic problems, prominent men and women are invited from time to time to speak on these questions, and to point out the Christian solution as found in the ideal of the Kingdom of God. A student striving hard to get an education found employment in a bicycle shop at five cents a day with board and room. Board of this sort may be obtained for five dollars per month, and room for two dollars and a half. He could barely exist on this, much less buy books and clothing and pay school fees.

As a Christian boy, he went to his pastor and said, "I have prayed to God for help. I am willing to work. I want an education. Why does not God help me? Why is the present social order crushing me?"

This is a question thousands are asking the Church. Where is God in the midst of it all? Why does He not do something about it? God works through His people. The Church as the body of Christ, as Christ incarnate in society has a great responsibility through its leaders and members to concern itself with answering that boy's questions.

Utah Coal Region Challenges Church

Helper, the hub of Carbon County, long neglected rendezvous of miners, responds to recently inaugurated social-evangelistic ministry

By the Rt. Rev. Arthur W. Moulton, D. D.

Fifth Missionary Bishop of Utah, 1920-

DOWN IN THE central part of Utah is Carbon County. About the size of Massachusetts, it is the coal mine region of Utah, one might even say of the United States, for the coal from these mines goes everywhere.

The coal of Carbon County is good coal. I burn it and it keeps me warm. We burn it in St. Mark's Hospital and it keeps the patients warm. We burn it in Rowland Hall and it keeps our pupils warm. We burn it in Emery House and it keeps the students of the university warm. So I know something about the coal our miners mine in Carbon County. Scattered through this coal region there is a group of attractive camps; there are Castle Gate, mentioned in Baedeker as the cleanest coal camp in the country, Schofield, Standardville, Winter Quarters, Hiawatha, Columbia, Moreland, Kenilworth, and others up the canyons.

In the midst of these, like a hub in a great wheel, is Helper. Helper furnishes the stores and movies and hotels and dance houses and places of merchandise for the whole region. Helper furnishes everything but churches. Helper ministers to fifteen thousand people who pile into town from time to time. There is no high school in Helper. There is no

church in Helper, except the old railroad chapel, which the Mormons use; and a small Roman Catholic church off on one side. There is no reading room in Helper, there is no good meeting place where people may assemble to try out the good things of life. At least there were not until our Church took a hand and decided that somebody must do something in the name of the Lord Jesus Christ; that the Church should go in instead of go out.

A few years ago there was an explosion at Castle Gate and a hundred miners lost their lives. Our Church is said to have done more for the people at that time than anybody

else. Later on Standardville had a flare-up and twenty-five more miners were killed. Shortly after that another blow killed five. I should have been profoundly ashamed if we could not have helped a little when grim and gruesome tragedy was breaking men's lives.

About two years ago the Y. M. C. A. decided that they could no longer stand the gaff and decided to abandon Helper. It was an excellent building they were leaving; it was an obvious opportunity that they were letting slip. Here was the great Rio Grande Railroad running through the town, about to bring back its



THE RT. REV. ARTHUR W. MOULTON
Missionary Bishop of Utah

UTAH COAL REGION CHALLENGES CHURCH

division point to Helper with nobody knows how many men and women and children. Here was a chance to get the church we had been talking about so long. Here was an instrument with which we could minister to thousands with a high type of Christian service. We could offer them a place in which to worship, a place to which they could send their little ones on Sunday, a place in which they could sleep, read, lounge, bathe, play, and save themselves from some of the sinister influences of a city without a church. We used to have our services in the moving picture house. We have held them in hotel room and in the old Y. M. C. A. The people used to beg us for a church building with an altar in it. They have one now.

I took over the Y building. We organized what we called the Utah Service Association, the U.S.A. We made some improvements which were imperative. We fixed over the old showers, beautified the rooms, added to the library, put in some new beds, built an attractive chapel on the lower floor and started out to lend a helping hand to Helper. We are the public library, church, lecture bureau, party room, bathroom, civic center of the

town. Around us are the mountains, around us are the mines, within our midst are the things of which we do not like to write, and we are there to witness to Christianity.

There are not many of us as you count communicants. There are not many Episcopalians out here anyway, and here in Helper there are fewer yet. But we are doing the work of all the Churches. The other day a Roman Catholic was buried from our Episcopal chapel by a Mormon bishop. We have a Sunday school of one hundred and thirty in which our best teacher is a Methodist. A little group of consecrated women, only one of whom is technically an Episcopalian, do the best they can with the Christian Nurture Series. We have a guild about thirty strong (two or three may have been in an Episcopal church occasionally when they dwelt in the East) that contributes money every year to the Church's Program. The manager of our rooms for a long time was a Lithuanian who was nurtured in one of our mission Sunday schools in Utah. His assistant is a Roman Catholic. Among our leaders and helpers have been, two Church Army captains, the present secretary of the St. Louis Rotary Club, a



HELPER, THE CENTER OF CARBON COUNTY'S COAL REGION, UTAH
Under Bishop Moulton's leadership the Church took over the old Y. M. C. A. building and transformed it into St. Barnabas' Mission, from which radiates an extensive social-evangelistic work

THE SPIRIT OF MISSIONS



THE RAILROAD Y WHICH BECAME ST. BARNABAS' MISSION, HELPER

Two Church Army captains, a U. S. Army colonel, and a clergyman of the Church have been among the pioneer leaders of our work in the coal mining metropolis of Helper, Utah.

colonel of the regular army, and clergymen of the Church.

Here then is an opportunity which if we had ignored we should have been sadly out of time and tune with this puzzling decade. The Rt. Rev. F. B. Bartlett, while a general secretary of the Field Department, visited Helper and said:

Morally rotten. We dare not let this challenge pass. The Church should go into this place at once with an aggressive leader, with a well considered program of social welfare backed by the stalwart preaching of Christ's word. The field is ours. There is no field in the country which needs the Church and its influence more than Helper and the coal towns. Nothing has been done there for boys and girls. As I visualize the work I find no limits to the possibilities of development. The whole field needs the Church. It is a big job.

We have tried to tackle this big job. We have endeavored to build up a great social service civic center, from which shall radiate good, clean, strong, attractive Christian influences. We have thirty-nine excellent beds which we can rent and an average of thirty are rented daily. We have a reading room with popular magazines and newspapers, used daily by an average of fifty men. The shower baths

which we have installed are used by about twenty a day and when football and baseball teams come to Helper, we provide them with dressing rooms and showers.

We can provide space for organizations when they desire to have meetings or when they wish to hold banquets, and there is not an organization which does not use our resources.

Our library is the only library in the district. It now has about three thousand books and the number of boys and girls and men and women who are using our library is steadily increasing. The Association of Readers numbers 158.

The chapel of St. Barnabas' Mission occupying the lower floor of the building was painted by Church Army men, and is most attractive. At a recent service of the Holy Communion, very early in the morning, there were sixteen present. There is a girls' club of fifteen members and a boys' club of twenty-three. The mission is nicely in debt, but working out, for the enterprise brings in something of a revenue. With patience and pluck and perseverance we shall make this graphic piece of work succeed.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



© Ewing Galloway, New York

CHRIST CHURCH, ALEXANDRIA, VIRGINIA

This historical shrine across the Potomac from Washington, D. C., contains a pew regularly used, after 1785, by our first President



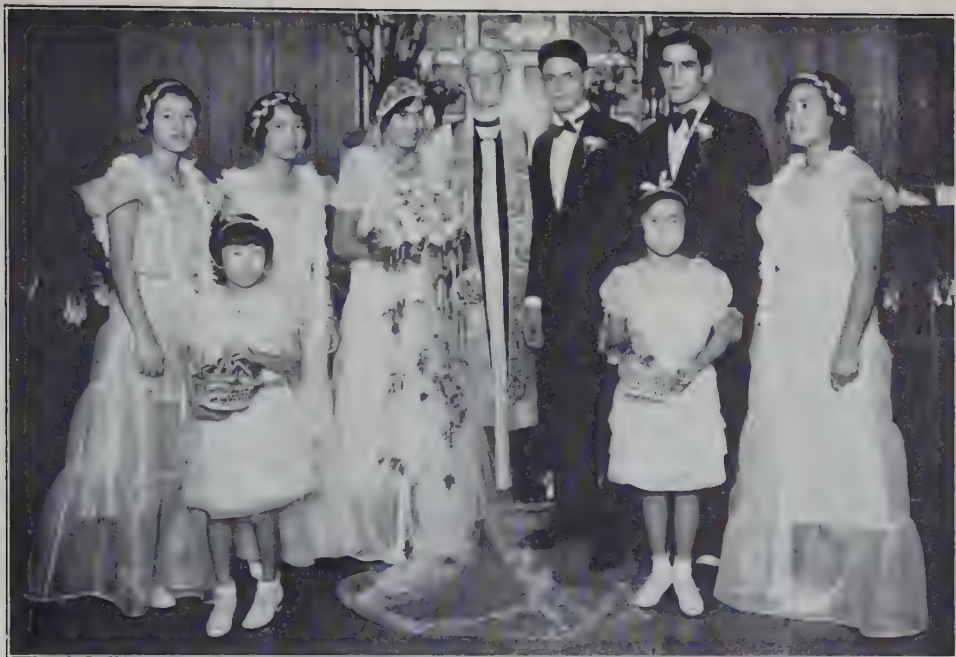
INDIAN WOMEN PREPARE SQUASH AND PUMPKIN FOR WINTER USE

This is a contemporary photograph of life among the Indians on the reservations of South Dakota. The Student Lenten Offering this year hopes to provide scholarships at several of our Indian schools in that State



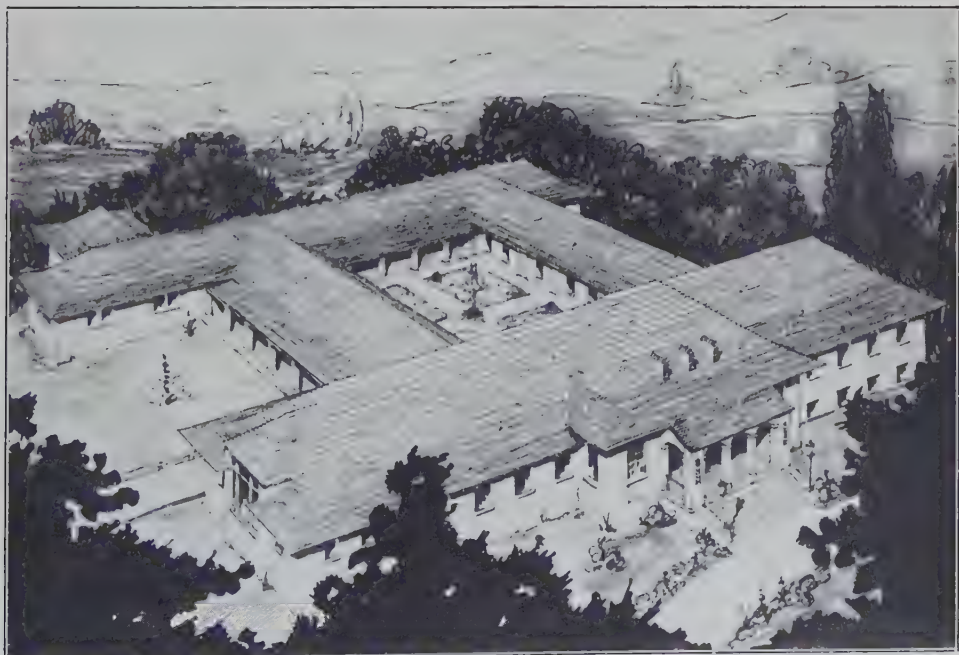
CHURCH ARMY WITNESS ON A BUSY STREET CORNER

Outdoor witness is a feature of successful Church Army work. Such witness at the plush and worsted mills in Sanford, Maine, recently resulted in men attending the parish church



FIVE RACES PARTICIPATE IN HAWAIIAN ISLAND WEDDING

Bishop Restarick recently married this Portuguese lad and Hawaiian maid. The attendants were Portuguese, Hawaiian, Chinese, Japanese, and Korean—a group representative of the Church's work in the Islands



THE SHINGLE MEMORIAL HOSPITAL, HOOLEHUA, MOLOKAI, T. H.

Work is progressing rapidly on this building which will be the Church's first medical work in the Hawaiian Islands. The ground breaking ceremony just one year ago marked the Church's entry to Molokai

At Consecration of North Dakota

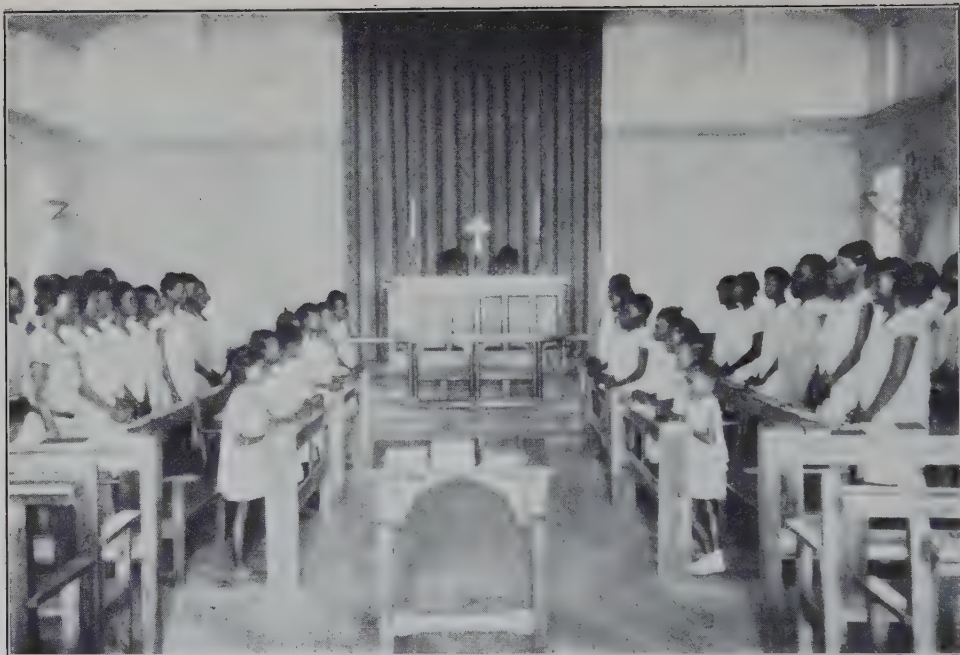


Front row (seated), the Consecrators, Bishop Ingley (Coadjutor, Colorado), Bishop Burleson, and Bishop Sanford (San Joaquin). Second row, Dean Brewster (Gethsemane Cathedral, Fargo), Bishops Faber (Montana), McElwain (Minnesota), Remington (Eastern Oregon), Schmuck (Wyoming), Sumner

Fifth Bishop—Frederick B. Bartlett



(Oregon), Bartlett (North Dakota), Roberts (South Dakota), Cross (Spokane), Barnwell (Idaho), Huston (Olympia). Rear (beginning third from left), the Rev. E. Phillips Osgood, D.D., and Bishops Keeler (Coadjutor, Minnesota), Fox (Coadjutor, Montana), and Kemerer (Coadjutor, Duluth)



CHAPEL, JULIA C. EMERY HALL, BROMLEY, LIBERIA

Under Miss Olive Meacham's direction the school dining hall has been transformed into this well-appointed chapel replacing an inadequate basement chapel which now provides the school with a good play room



JULIA C. EMERY HALL, BROMLEY, LIBERIA

In December four girls were graduated from the eighth grade, two being Vai girls and another the niece of Ex-President King. Miss Olive Meacham is in charge of the school



STUDENTS' WIVES CLASS, NANDYAL, DORNAKAL, INDIA

The Archbishop of Calcutta is rejoiced over the good news that the Church in the United States will soon assist the Church in Dornakal. Already over \$4,000 is in sight for this enterprise



LEADERS IN THE BROTHERHOOD OF ST. ANDREW

The group includes (left to right) Walter Macpherson; Leon C. Palmer, General Secretary; B. F. Finny, Vice-President; Courtenay Barber, President; Irwin C. Johnson; Eric W. Gibberd; and Paul Rusch



AN ALASKAN HELPER

Henry Moses, interpreter and lay reader at the Mission of Our Saviour, Tanana



FORMAL IGOROT COSTUME

On ordinary occasions it is usual to wear only the skirt



UKRAINIANS IN PHILADELPHIA

Mothers' class at St. John's House present folk dances in native dress



BREAD FOR FLOOD REFUGEES

Delivered to Boone Compound by a side gate (see page 49)

Physical Needs in Sagada Overwhelming

Fifteen thousand Igorots rely on lone missionary doctor for surgical and medical care.
Simple modern hospital will be erected soon

By Hawkins K. Jenkins, M.D.

Missionary Doctor, Sagada, Philippine Islands

THE National Council at its recent meeting (December 9-10, 1931) approved plans for a new hospital in Sagada, and authorized Bishop Mosher to proceed with the erection of half of the building, for which funds are in hand.

Dr. Wood commenting on the need for this work says:

"On a February morning in 1928 Bishop Sanford and I reached Sagada after the long uphill climb from Bontoc. Within thirty minutes after our arrival at the home of the Rev. Lee L. Rose, a group of about twenty-five of the chief men of the *ilis* that make up Sagada appeared. They came to appeal to us as representatives of the Church in the United States to send a doctor to Sagada. For over ten years they had waited patiently for one to come to them. Now they came to make their plea in person, with the naive confidence of primitive people that the visitors from America could produce anything needed. Bishop Sanford and

I promised to do our best but three years passed before their hopes were fulfilled through the coming of Dr. and Mrs. Hawkins K. Jenkins.

"One must live in Sagada for a time to realize the need for a doctor and a hospital to minister in the name of the Great Physician to the thousands of people in all that wide mountain country. It is an enormous satisfaction to know that Dr. Jenkins is there, at last.

"Now that the doctor is there we must provide a simple but well-equipped hospital. The Advance Work Program for 1932-34 contains an item of six thousand dollars for a hospital building and five thousand dollars for equipment. One wonders whether Bishop Mosher has not been altogether too modest in his asking. I would be inclined to double it; but a start can be made with the smaller amounts. One friend even before the Program was published, gave four thousand dollars. There must be many more, who, if they knew, would claim the privilege of giving generously and quickly."

THE JOURNEY FROM Manila to Sagada is a difficult one requiring two days. After the first half-day spent on a train, the remaining distance is covered by automobile through the wild but beautiful mountain country for which northern Luzon is famous.

Finally, Sagada is reached. What a contrast to Manila! Sagada is small, the people are poor; there are no beautiful and splendidly equipped hospitals, no exquisite homes or wealthy people, and no high-powered, expensive automobiles such as throng the streets of Manila.

As missionary physician in charge of the medical and surgical work at Sagada, I am overwhelmed with existing conditions. Our hospital is a very small building, entirely inadequate to meet the needs of our fifteen thousand native neighbors who depend upon us for medical or surgical care, to say nothing of the other thousands who live in villages many miles

away, with no doctor, and who reach us only after hours and sometimes days of walking over the mountain trails. And those distant ones are equally as dependent upon us as are those near us.

The problems confronting us are reflected in some of the recent hospital cases.

In one room was a woman with a baby boy seven months old. The little fellow came in with diarrhoea, vomiting, a resultant severe acidosis, and a fever of 105 degrees. Both of his eardrums were abscessed and required lancing. It demanded hours of difficult nursing and hard work to bring him through but he was soon able to go home. Without this little hospital it is certain that he would have died in less than a day after the date on which he was brought to us.

In the same room, for we are so cramped for space that isolation is impossible, there was a young mother with her first baby, but a few days old. This



CONVALESCENT AND GAINING

Dr. Jenkins brought this lad to health after he had had tuberculosis for four years

woman was brought to us on a bamboo stretcher borne by four natives, over a native trail which required four hours of slow travel. When they left home she had been in labor for two days and nights. When she reached us we found that she had a pelvis contracted to such a degree that instrumental delivery was necessary. But for this little institution she would have eventually died of exhaustion and her baby would have been unborn.

Again in the same room lay a woman with malaria so severe that she was barely able to change her position. She is slightly better than she was upon her arrival but it is yet far too soon to say what her chances of recovery are. We fear that what little improvement has occurred is temporary and that she will die.

The fourth patient occupying this room (really the fifth if the newborn baby and the mother are both counted) had bronchitis quite severely. For a few days it seemed that she would develop pneumonia, but fortunately she was spared this.

Strikingly significant in these brief descriptions of the occupants of this room is the fact that two babies and a woman

were cloistered in the same room with another woman suffering from severe bronchitis. Of course, they should be in separate rooms!!! But none is available, for in the sole other bedroom, so small as to barely accommodate the one bed it contains, was a man with amebic dysentery; in the hallway was an old man with a heart condition; and in the attic was another man.

The people for many miles around regard the little building as the place where they must go when sick if they would get well or be relieved of their sufferings. Of course, we have some deaths; but the natives have seen and heard of sick ones coming here afflicted in ways which, for generations, have resulted fatally, and have seen many so afflicted restored to health after a short time by modern medical or surgical means. Although these means may be commonplace to the Occident, they are as miracles to these poor people of the Mountain Province.

But the patients who stay in the hospital are only a small fraction of those whom we treat at the daily clinic or are visited in their distant village homes when



A SYMBOL OF MOTHERHOOD

Igorot mother of a living child wears the vertebra of a snake coiled about her head

members of the medical staff go afield. The total reached in these three ways is surprisingly great: 4,920 in three months or nearly twenty thousand annually.

It is only too apparent that we need a real hospital building. The present building was never intended for a hospital and is not only inadequate in total space but is pitifully unsatisfactory in the arrangement of the rooms and in the facilities for operating. The present operating room has but two small windows, both on the same side of the room. The walls were dark and when we attempted to paint them white the rough lumber drank up so much paint that the cost was prohibitive. Fortunately we were able to obtain, very cheaply, a great many sheets of heavy white paper, which one of the boys suggested tacking to the ceiling and walls. This was done with gratifying results. The room also lacks electricity and operating by lamplight is not conducive to good technique.

Missionary in Anchorage Cares for Native Needs

DURING THE ABSENCE of Mr. A. H. Miller, superintendent of the Bureau of Indian Affairs in Anchorage, the Rev. William R. Macpherson has taken care of the natives' material, as well as spiritual needs. Recently Mr. Macpherson located a native family entirely destitute. The father was in jail for six months; the mother, in bed with tuberculosis, was barely able to climb out to tend fires and prepare food from their scanty larder for her four children, a baby in arms and three others all under nine years of age.

The oldest child came to Mr. Macpherson to beg money for some cough syrup for the baby, who had a bad cough. He accompanied her home and found the conditions just described. Immediately he got in touch with Mr. Miller and took him to the place. The two oldest children were sent to the Government school for natives at Eklutna, and since he was due to make a visit to southeastern Alaska

Only recently we had to operate rather late one afternoon and were trying to get through before dark. Fortunately, the two windows facing the west gave us the benefit of the last rays of the setting sun and we were able to finish just before it became too dark to work.

A patient who had been in the hospital for a week and who had recovered sufficiently to move out and thus make room for someone else, stopped as he was about to leave the building and called to me. At his call I turned. There he stood with an egg in his hand which he offered me. His parting words were but three "*Appo!* (Sir!), *Itlug!* (Egg), *Adios!* (Good-bye!)."

In this way he showed his appreciation for restoration to health. But it also showed a condition of poverty which is general throughout this territory, a poverty so extreme that, to their minds, the donation of an egg is not too small payment for a week spent in the hospital.

and would be gone over two months, he left the rest of the family in Mr. Macpherson's care, with authority to provide for them or any other cases that might arise in his absence. Before he returned from that trip over seven different families were cared for for various periods of time.

The seven children of two of the native families provided with relief last winter are now in our Church school at Anchorage.

Mr. Macpherson, commenting on this work, writes:

Most of the natives are comparable to children in understanding and come to me with most of their troubles. One morning a man came to the house just before breakfast with half his ear shot off. He had tripped and fallen, discharging his rifle, while climbing over a barbed wire fence. Another time a native woman came early one morning to get me to come with her to patch up a quarrel with her husband.

I have given them medical and moral advice, have even done dental work when I could not locate a dentist.

Christian Higher Education in India

Report of international commission is of especial interest as our Church faces work in India. Implications for other fields important

By the Rev. Artley B. Parson, S.T.M.

Assistant Secretary, Department of Foreign Missions, The National Council

THE *Christian College in India*, the Report of the Commission on Christian Higher Education in India (London and New York, Oxford, \$2), is a very notable book: a volume which the thoughtful observer of present movements in Christian higher education in different missionary lands cannot pass by. While India is the immediate concern of the report there are valuable implications in its chapters for other mission fields. In the future we will probably refer to this as the report of the Lindsay Commission, named for Dr. A. D. Lindsay, master of Balliol, the chairman: other members being two eminent Britishers, two leaders from India, and William Adams Brown and W. J. Hutchins.

In an early chapter on Changing India there is an unusually graphic picture of India today with its vast social, economic, and political changes, and the new influences operating in Hinduism and Islam. We feel the clash of world forces; the world is changing before our eyes. India's present aspirations originated after the victory of Japan over Russia in 1905 when the people's emotions were fanned into flame and the ideal of nationalism was born. Of greater import was the knowledge that the success of Japan issued from her economic power and her highly scientific ability. The student world were caught up by this new national ideal, and many were sent abroad for technical education. The Great War opened opportunities for a great native industrial development. The example of the Russian Revolution has now directed the thought of Indian youth to the Marxian theories. They want a thor-

oughgoing reorganization of society. No longer are they interested in anything half-way or palliative.

Among the educated classes religion [says the Commission], it would appear, is losing its significance. The youth movement, quite frankly, though not aggressively, are skeptical of the value of religion, but perhaps the authority of religion has suffered most because of the communal struggles which have so marred the political evolution of the country. Youth leadership has changed very markedly during the past few years. . . . The foreign-returned student is playing a much more important role than he did in the past. . . .

Hinduism and Islam are largely losing their hold over the mind of the ordinary student and are being replaced by an irreligious materialism—there is little in either Hinduism or Islam which can resist the irreligious influences of economic and psychological determinism.

What is the status of Christian education in this crisis? The colleges "have not the preëminence they once had." "The missionary colleges have lost the initiative in cultural education which they once possessed." There is a "growing isolation of the colleges from the life of the Church . . . they are no longer centers to which the thoughtful men and women of India look for the inspiration and enlightenment they need."

Yet this group believes in the power of the Christian forces to salvage the situation. As they began their task so they end it with heartening declarations of the value of the past creditable work of the colleges. But the Christian forces do not possess a united plan. They must formulate such a plan if they are to create personalities and influences for the leavening of Indian life. India is still a land of apathy in face of an unreal world, indifferent to the problems of life which is

illusion, eager to fly from life's questions rather than to solve them. The ancient spiritual bondage of her static religions still holds India. But these men say:

If India is really to recover hope and energy for the service of men and the rebuilding of life it must . . . believe in the reality of life and its values and of the personal relationships through which eternal values are revealed. . . . It must, in a word, accept the faith of the Incarnation.

One learns here of the university system peculiar to India; the affiliated universities, the unitary universities and the Christian colleges. These colleges annually receive Government grants of about \$844,000 and European and American mission appropriations of about \$397,000 (a contrast of sixty-eight per cent to thirty-two per cent). One sees important questions implied in this Governmental subsidy and in the makeup of the teaching staffs of these Christian colleges, sixty-four per cent of whom are non-Christian. It is no wonder that there are disquieting feelings of dissatisfaction at present conditions, some due to the university system to which they are bound, others to the tendency of *laissez-faire* into which Christian groups have allowed themselves to fall. The unrelated boards have allowed a sorry situation to develop which can be rectified only if all will join in "a general plan which shall somehow change the system as a whole and by coöperative action of all concerned."

The recommendations are set forward sharply, uncompromisingly. The present policies are unthinkable; three alternatives remain:

1. Withdrawal from the task of higher education in India.

2. Set up a Christian university.

3. Coöperation that will result in a new alignment using the present lay-out touched with a new technique and spirit. Essential in the new order will be a primary religious emphasis, not only to give the Christian religion as a philosophy of life but . . . philosophy for conduct. The Commission takes its stand for compulsory religious instruction:

While it is the parent's (or it, may be pupil's) right and privilege to select the educator, it is the educator's right and privilege to determine the curriculum. In our use of this privilege of the educator, we decide to include Scripture classes and to make our teaching in all subjects Christian in spirit, because we hold the spiritual message of the Bible to be so vital that no education can be satisfactory which does not provide an understanding of that message.

The report pleads for: a new quality of education (let quantity be forgotten), a sharing of Eastern and Western points of view, a better teaching staff, the transfer of control to India, new opportunities for deeper study and adventuring research. From the point of view of the sending countries it is suggested that there be a permanent educational committee (or committees) in Great Britain, Canada, and the United States to devise new plans and to effect a new coöperative unity. The Commission calls upon the Christian agencies at home to realize the critical situation of higher education in India,—to think, to unite, and to act!

The book may pass unheeded or it may mark an epoch in the evolution of Christian education. Other mission fields may well take note of its conclusions. Many will think of China as they read:

There is good ground for hoping that the India of the future will not seek to make education the instrument of Government. The temptation to do this is never far from Government founded on nationalism.

The book gives food for thought for those who freshly approach the delicate and complex questions of the missionary adventure, which exists not only to proclaim the Kingdom of God, but to offer to youth the higher education uniquely to be found in the teaching of the Lord of that Kingdom. And that means some new thinking on the part of us all, and new self-giving on the part of the best of our colleges in the West.

Now more than ever we need to enlist in the services of our Indian colleges the most consecrated and gifted of our young men and women, that in coöperation with similar gifted personalities from the Indian Church they may work together for the service of India in this time of opportunity.

SANCTUARY

A Litany for Our Nation

O Holy Trinity of power, of purity and of peace, help us to make our nation a dwelling place for thee.

FROM IGNORANCE concerning the Mission of thy Church, from indifference to the needs of others, from neglect of the power of prayer;

From eyes which see not as thou seest, from hands which share not in thy ministry to men, from lips which proclaim not the good tidings of thy salvation, from hearts which do not consecrate earthly possessions to thy service;

Good Lord, deliver us.

THAT WE MAY obscure no truth, evade no duty and shrink from no sacrifice which may help to establish thy sovereignty in the hearts and lives of all thy children;

That we may face frankly the increasing problems of our crowded cities, study them diligently, and attack them courageously in the spirit and power of the Christ;

That as from the hills of Nazareth thou didst see shepherd and sower in plain and valley, we also may remember the people of the countryside, and bring to them the message of thy beauty and of thy truth;

That the scattered and helpless people whom we found in this land may receive from us justice, sympathy and loving-kindness, and may learn to build with us the Kingdom of God;

That the race brought hither by our fathers and subjected to our service may find, through us, the true liberty of the children of God;

That those who from the ends of the earth seek our shores and our fellowship, may be so received and so treated that they will become true comrades with us in our nation's adventure for God;

That this nation, born in thy faith and nourished in thy truth may seek unselfishly to serve thy great purposes for mankind, and so prove itself worthy of thy manifold blessings;

We beseech thee, good Lord.

FOR THE STEADFAST vision—in the midst of a changing order and a distracted world—of that City which hath Foundations, whose Builder and Maker thou art;

We praise thee, O God.

Copies of the Litany from which this is taken may be obtained from The Book Store, 281 Fourth Avenue, New York. Two cents a copy, \$1 per 100.

The National Council

The work of the National Council is conducted through two major divisions as follows:

I
MISSIONS
RELIGIOUS EDUCATION
SOCIAL SERVICE

Under the direction of

THE RT. REV. HUGH L. BURLESON, D.D.
First Vice-President

II
FINANCE
PUBLICITY
FIELD

Under the direction of

LEWIS B. FRANKLIN, D.C.L.
Second Vice-President

Meeting of the National Council

THE LAST MEETING of the National Council for the Triennium 1929-31 was held in the Church Missions House, New York, December 9 and 10, with eighteen members in attendance.

PERSONNEL

THE VACANCY in the class of 1934 caused by the death, on October 18, of Mr. Samuel Mather was filled by the election of William Cooper Procter, LL.D., well known manufacturer, financier, and philanthropist of Cincinnati, Ohio. The Presiding Bishop presented the resignation of the Hon. Burton Mansfield, who for more than thirty years has been officially and intimately connected with the national organization of the Church, but the Council unanimously refused to accept his resignation and asked him to reconsider.

In accordance with the revised canons adopted at General Convention, the Presiding Bishop appointed the Rt. Rev. Hugh L. Burleson, D.D., as first vice-president of the National Council.

To facilitate the organization of the Council for the present triennium, Bishop Perry announced the membership of the several Departments:

Domestic Missions

Council Members: The Rt. Rev. H. St. George Tucker, the Rt. Rev. Warren L. Rogers, the Rt. Rev. E. A. Penick, the Very Rev. Benjamin D. Dagwell, the

Rev. A. E. Knickerbocker, Mr. Louis F. Monteagle, Mr. Z. C. Patten, jr., and Mr. Walter Kidde.

Additional Members: The Rt. Rev. G. Ashton Oldham, the Rev. Malcolm E. Peabody, the Rev. Luke M. White, Mr. James E. Brown, Mr. Lewis W. Francis, Mr. A. Felix du Pont, Mrs. Henry Hill Pierce, and Mrs. W. Blair Roberts.

Foreign Missions

Council Members: The Rt. Rev. H. St. George Tucker, the Rt. Rev. Joseph M. Francis, the Rt. Rev. E. M. Stires, the Rev. A. E. Knickerbocker, the Rev. H. Percy Silver, the Hon. William B. Castle, jr., Mr. John S. Newbold, and Mr. Harper Sibley.

Additional Members: The Rt. Rev. A. S. Lloyd, the Rt. Rev. James E. Freeman, the Rev. James Thayer Addison, Mr. Samuel Thorne, Mr. Philip S. Parker, Mrs. George Woodward, Miss Mary Johnston, and Mrs. M. C. Adams.

Religious Education

Council Members: The Rt. Rev. Henry K. Sherrill, the Rt. Rev. Louis C. Sanford, the Rt. Rev. Francis M. Taft, the Rev. Karl M. Block, the Rev. Claude W. Sprouse, Mr. John Stewart Bryan, Mr. William C. Procter, and the Hon. Burton Mansfield.

Additional Members: (to be appointed).

Christian Social Service

Council Members: The Rt. Rev. Henry

THE SPIRIT OF MISSIONS

K. Sherrill, the Rt. Rev. Louis C. Sanford, the Rt. Rev. Joseph M. Francis, the Rev. Karl M. Block, the Rev. Claude W. Sprouse, Mr. John S. Newbold, Mr. William C. Procter, and the Hon. William R. Castle, jr.

Additional Members: The Rt. Rev. Charles K. Gilbert, the Very Rev. H. E. W. Fosbroke, the Rev. W. Russell Bowie, the Rev. Edgar C. Young, Mr. John M. Glenn, Mr. Clinton Rogers Woodruff, Mrs. V. G. Simkovitch, and Mrs. James R. Cain.

Finance

Council Members: The Rt. Rev. Warren L. Rogers, the Rt. Rev. Henry K. Sherrill, the Rev. Karl M. Block, the Rev. A. E. Knickerbocker, Mr. Walter Kidde, and Mr. Z. C. Patten, jr.

Additional Member: Mr. Charles E. Hotchkiss.

Publicity

Council Members: The Rt. Rev. George Craig Stewart, the Rt. Rev. Francis M. Taitt, the Rt. Rev. E. M. Stires, the Rev. H. Percy Silver, the Rev. W. H. Milton, the Hon. Burton Mansfield, Mr. Harper Sibley, and Mr. John Stewart Bryan.

Additional Members: The Rev. Charles E. McAnister, the Rev. Robert F. Gibson, Mr. James M. Bennett, Mr. Charles McD. Puckett, Mr. Arthur E. Hungerford, Mr. Benjamin Bell, jr., Mrs. J. E. Kinney, and Miss Margaret I. Marston.

Field

Council Members: The Rt. Rev. E. A. Penick, the Rt. Rev. George Craig Stewart, the Rt. Rev. Warren L. Rogers, the Rev. W. H. Milton, the Very Rev. Benjamin D. Dagwell, Mr. Louis F. Montague, Mr. Walter Kidde, and Mr. Z. C. Patten, jr.

Additional Members: The Rt. Rev. Harwood Sturtevant, the Rt. Rev. Robert E. L. Strider, the Rev. William A. Lawrence, the Rev. Don Frank Fenn, Mr. Frank Polk, Mr. Thomas Gates, Miss Nannie Hite Winston, and Mrs. Edward M. Cross.

The members of the Advisory Commission on Ecclesiastical Relations appointed by the Presiding Bishop and confirmed by the National Council are:

Council Members: The Rt. Rev. Joseph M. Francis, the Rt. Rev. E. M. Stires, the Rt. Rev. Warren L. Rogers, the Hon. Burton Mansfield, and the Hon. William R. Castle, jr.

Additional Members: The Rt. Rev. John M. McCormick, the Rt. Rev. Campbell Gray, the Rev. Frank Gavin, the Rev. Howard C. Robbins, the Rev. Arthur Kinsolving, the Rev. Floyd W. Tomkins, jr., Mr. Samuel F. Houston, Mr. Charles R. Marshall, Mr. Origen S. Seymour, Mr. Lawson Purdy, and Dr. D. A. Davis.

The Presiding Bishop announced that he had received and accepted the resignations of the Rev. Frederick B. Bartlett as a general secretary of the Field Department effective December 16, 1931, upon his consecration as Missionary Bishop of North Dakota; the Rev. W. B. Crittenden as a general secretary of the Field Department effective October 1, 1931; and Miss Edna Eastwood as Secretary for Home Study among the Isolated in the Department of Religious Education, effective January 1, 1932.

The long vacant office of Secretary for Rural Work in the Department of Christian Social Service was filled by the appointment of the Rev. Goodrich Robert Fenner, rector of Christ Church, Dallas, Texas. Mr. Fenner, who has accepted his appointment, is not only a native of Texas but has spent his entire ministry in that State. Following his graduation from the General Theological Seminary, and his ordination in 1916, he devoted the next eight years to St. Philip's Mission, Uvalde, and since 1924 has been in Dallas. Besides holding diocesan offices he has been a deputy to General Convention since 1919.

At the request of the Department of Religious Education, Bishop Perry appointed two new college workers: the Rev. Victor Walne, as chaplain at Colorado Teachers College, Gunnison, and

THE NATIONAL COUNCIL

the Rev. Lyle Kilvington, as chaplain at the University of Kansas, Lawrence.

In welcoming the Missionary Bishop of Oklahoma, the Rt. Rev. Thomas Casady, to the meeting, Bishop Perry announced that hereafter any bishop, especially any missionary bishop, present at a meeting of the National Council would be accorded the privilege of a voice and a seat with the Council. In addition to Bishop Casady, the Bishops of East Carolina and Connecticut were present at this meeting.

FINANCE

DR. FRANKLIN reported that of pledges made for the Maintenance Budget in 1931, a total of \$1,070,296 remained outstanding on December first. While this total seemed disturbing and created anxiety, Dr. Franklin called attention to the fact that a similar announcement made exactly one year ago named \$1,014,344 as the sum then to be collected. Dr. Franklin added:

I call your attention to the fact that this whole sum is covered by pledges from the Church. The amount to be collected this year is not largely in excess of the amount due in the last months of other years, and the wonderful record of these other years gives assurance that the Church will once again demonstrate its loyalty and steadfastness. Please remember that this total is not a deficit, it is not a sum to be raised. Every penny of it is covered by pledges.

CHINA FLOOD RELIEF

IN THE MATTER of China Flood Relief, on which the General Convention requested the Council to take action, the Department of Foreign Missions reported that property losses to our missions were less than might have been feared, and could be cared for to some extent through the usual annual appropriation for repairs and upkeep. Reports of such losses are not yet complete, however. In addition to property losses, many Church people are among the millions of Chinese who have suffered deprivation.

The Council voted that an appropriation up to ten thousand dollars be made, from the undesignated legacies of 1931, for restoring mission property in China, and that the Departments of Foreign

Missions and Publicity send out a statement of need for relief of the Chinese people, especially members of the *Chung Hua Sheng Kung Hui*, and for the replacement of destroyed personal effects of American and Chinese members of the mission staff, requesting that if any of our Church people are inclined to give to this fine cause, they give through Church channels.

INDIA

GENERAL CONVENTION having referred to the National Council the inauguration of work in India, it was reported that funds for this work were being received.

PORTO RICO

THE COUNCIL gratefully accepted the offer of the Rt. Rev. Manuel Ferrando, D.D., Suffragan Bishop of Porto Rico, and the trustees of the Church of Jesus, to transfer to the Domestic and Foreign Missionary Society for a nominal consideration, certain lands held by Bishop Ferrando and the trustees. These lands immediately adjoin the property acquired seven years ago upon which a useful agricultural mission is being carried among a large rural population.

CHURCH SCHOOLS

ROUSED BY THE information that three long-established, widely-separated Church schools for girls—St. Mary's, Knoxville, Illinois; Grafton Hall, Fond du Lac, Wisconsin; and St. Mary's School, Dallas, Texas—had been compelled this last autumn to close their doors, and that others were facing a like possibility, General Convention instructed the National Council to make a survey of the situation with a view to counteracting this alarming mortality in the educational field.

As a first step the Council adopted the following resolution:

RESOLVED: That out of the appropriation for 1931 for college work there be set aside an amount up to one thousand dollars to cover a financial and educational survey of secondary schools in continental missionary districts and to schools toward the support of which we are making appropriations, with the understanding

THE SPIRIT OF MISSIONS

that this appropriation will be extended under the supervision of the President and the two Vice-Presidents.

THE WEEKLIES

ON RECOMMENDATION of the Finance Department, the National Council endorsed the following statement:

The National Council is distressed to learn of the precarious financial condition in which the various Church papers find themselves, with the fear of possible discontinuance in the coming year. Such action would be greatly deplored by the Council, and we believe by the whole Church. We cannot too strongly declare our conviction of the value and need of these Church weeklies, and appeal to all loyal Church people to give their support that these papers may continue their valued service to the Church.

The General Convention in its session in Denver declined to pass legislation, committing the National Council to any special grants or appropriations for these papers. Therefore, the National Council is not able to make such grants, even if its finances permitted.

However, the National Council has expended in excess of five thousand dollars during 1931 for advertising in these papers, and hopes to continue such advertising through its Department of Publicity.

And we further strongly urge our Church people to stand by these Church weeklies in their time of need.

FROM GENERAL CONVENTION

IN ADDITION to those matters referred to the National Council by the General Convention, already mentioned in this report, the Council acted on other items as follows:

Budget for 1932—*Action deferred until February.*

Budgets for 1933 and 1934; tentative budget and program for 1935, the pay-as-you-go plan, quotas, definition of "current expenses," board of finance—*Referred to Department of Finance.*
Administration costs—*Treasurer to submit statement in February.*

Appropriations to aided dioceses—*Referred to Departments of Domestic Missions and Finance.*
Advance Work — *Referred to Field and Finance Departments.*

Undesignated legacies—*Referred to committee on same.*

Joint Commission to study quotas and appropriations to districts and aided dioceses; transfer of jurisdiction over part of Standing Rock Reservation, North Dakota—*Referred to Domestic Missions Department.*

Joint Commission on Rural Work—*Referred to Social Service Department.*

Subsidies to district or diocesan directors of religious education; study of Church colleges—*Referred to Religious Education Department.*

Extra appropriation to Commission on Evangelism—*Council unable to grant.*

Good Friday Offering—*Referred to Commission on Ecclesiastical Relations.*

Commission on Army and Navy Chaplains—*Postponed to February.*

Certain matters were presented for information but required no action, such as amendments to Canons 17 and 18, Joint Committee on Provinces, Church headquarters to remain in New York, certain joint committees or commissions discharged.

ECCLESIASTICAL RELATIONS

BISHOP REESE OF Georgia, the retiring chairman of the Commission, having presented on behalf of the Presiding Bishop the Commission's report, Bishop Burleson offered the following minute of appreciation, which was adopted by the National Council:

The Commission on Ecclesiastical Relations desires to record its extreme regret that its Chairman, the Right Reverend the Bishop of Georgia, has found it impossible to continue as a member of the National Council, necessitating also his withdrawal from active membership on the Commission. The Bishop has been identified with the Commission from the beginning. Through his tactful guidance and wise counsel it has been possible for the Commission to define its peculiar sphere of activities and establish itself in such a manner that the General Convention has designated it as an entity, commissioned to perform a definite service to the Church.

While Bishop Reese finds it impossible to be present personally, we are confident that his interest will follow the work of the Commission, and that he carries with him the assurance that he will be a welcome and honored guest whenever his visits to New York coincide with the meetings.

The Rev. William C. Emhardt and the Rev. Robert F. Lau were appointed respectively counselor and vice-counselor to the Commission.

FEBRUARY MEETING

THE REGULAR DATE of the February Council meeting coinciding with Ash Wednesday, February 10, the Council voted to advance its meeting to February 3 and 4, preceded by Department meetings on February 2. Bishop Perry reminded the Council that the February meeting will be one of great importance, will undoubtedly occupy two full days, and urged all members to be present.

Domestic Missions

THE RT. REV. FRANK W. CREIGHTON, S.T.D., *Executive Secretary*

A RECENT LETTER FROM Bishop Jenkins brings several pieces of news which should be passed on:

The hall on the Pyramid Lake Indian Reservation at Nixon is completed and was dedicated on Holy Innocents' Day. By using day labor, enough has been saved to lay in water, wire all the buildings, and build a septic vault besides painting the house and renovating the church. The hall is already enlisting the interest of the Indians and the small white community as nothing else has for a number of years past.

Deaconess Margaret Booz is at work in the renovated and rededicated building at Lovelock and is making her influence felt in a way which fills Bishop Jenkins with gratitude and encouragement.

The chaplain at the University of Nevada, who is also in charge of the work at Sparks, is now housed in a new vicarage which adjoins the university chapel. The work at the university is opening with encouraging signs.

At Caliente a new, inexpensive church is being built, the district putting in five hundred dollars and the people raising the rest. At Las Vegas a gift for a site for a new vicarage will make it possible to build and release the present house for parish purposes.

The work of the mission at Hawthorne, which the people there said they did not want, is exceeding all expectations. A Church Army captain is assisting Miss Charlotte Brown and also working among the marines at the Naval Depot. The chapel is being enlarged, for which there is five hundred dollars in hand. The old mission at Mina has also been reopened by the Hawthorne staff.

* * *

ON SUNDAY AFTERNOON, November fifteenth, the cornerstone was laid for the new St. Mary's Japanese Mission, Los Angeles, California. The Rev. John M.

Yamazaki reports that the building is rapidly rising and that the first service was held on Christmas Day.

* * *

MISS GLADYS SPAFFORD has just begun work in the mission at Splashdam, Virginia. Her introduction to her field and co-workers was at a Conference of the Associated Missionaries, immediately upon her arrival. Miss Spafford is now established in the frame house which will be her home and the center of her work. The little mission home greatly needs a piano. Not only will it be used for services but it will greatly enhance the work with the children.

* * *

WORD HAS JUST reached me of the birth of a child to the Rev. and Mrs. C. W. Silk, our missionaries to the Klamath Indians at Orleans, California. Dr. and Mrs. Silk are engaged in a difficult and at times discouraging work; they minister to their people spiritually and physically.

* * *

BISHOP MITCHELL REPORTS that the work among the Mexicans at Phoenix, Arizona, under the Ven. J. R. Jenkins and Miss Isabel Beauchamp has grown to such an extent that it is a question whether the present staff can manage it. I have always contended that serious work among the Mexicans on this side of the border will show results sufficient to justify the labor and expense.

* * *

THE REV. F. B. HOWDEN, JR., who is in charge of our mission at Glencoe, New Mexico, ministers to a congregation of about thirty people. It is the custom to receive the offering in the largest sombrero, and through the medium of this unique alms basin the quota for the General Church Program, and the District assessment, have always been met.

Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

WORD OF EDWARD SIBLEY'S sudden death has sorrowed many friends in this country. Especially is his death felt by those who have had the privilege of being with him in Bontoc and in the outstations like Alab, Tukuran, Guinang, Maiinit, and Sumoki. No details have reached us yet. I know that it was his custom every Saturday morning to travel the six miles between Bontoc and Tukuran to celebrate the Holy Communion. He was evidently either on his way to or returning from Tukuran when what the cable tersely described as an "automobile accident" occurred. No one who has ridden along the narrow road that follows the windings of the Chico River, and one hundred feet or more above it, will fail to understand what may have happened.

I was privileged to be his guest on two occasions and to travel over his field with him. I recall the days when as a seminary student he decided to devote his life, so far as he could see at that time, to the service of the primitive people in the Philippine mountains. Many completely changed lives, many reconstructed homes, communities, with new joy in the present and hope for the future, bear witness to his work.

Two years ago, on my last visit to Bontoc, Governor Early spoke to me with great appreciation of Mr. Sibley's work in All Saints' School for boys. He said that every graduate of that school to whom, as Governor, he had entrusted some responsibility in the public service, had made good. The significance of such a statement can only be understood when one has seen the communities and the homes from which those boys have come. In faithfulness and devotion Edward Sibley may be ranked with Charles Brent, Walter Clapp, and John Staunton as a friend of the Igorot people.

ONE OF THE MOST ominous factors in the present situation in China is indicated by the remark of a China friend in a private letter:

Anti-foreignism is a regular part of all teaching now in all the Chinese schools. And we have a time of it to find books to use in our schools that are free from that sort of thing. It is tragic to bring up kids on hate, which is what is being done. Sooner or later they will reap the whirlwind. Indeed they are now. The Japanese seem to be fed up with being kicked around out here. And that is really at the bottom of all the trouble right now.

The only people who seem to be really excited about it are the students and the Shanghai Chinese. The country people have very little to say. Our city is plastered with lurid posters of Japanese killing thousands of Chinese at one fell swoop, with plenty of blood and anguished faces shown. The local committee of the Kuo Min Tang gets the students out every little while to put up more posters. There has been so much of it that nowadays everywhere I go people are talking about how foolish the students are. "Enough is enough," they say, and "the students ought to be at their lessons."

* * *

HERE IS A NEW Alaska record: Writing on November 23, Miss Bessie B. Blacknall reports St. Mark's School, Nenana, in the midst of an epidemic of measles. Thirty-six children had the disease at the same time. A physician connected with the Indian Bureau was making a visit to Nenana and "beginning tomorrow to remove tonsils and the appendix from two of the girls. So you can imagine how busy we all are."

* * *

THE NATIONAL Christian Council of Japan, at its annual meeting in Tokyo on Armistice Day, expressed deep regret that "the spirit of world peace based on brotherly love which we constantly advocate does not, as yet, pervade the world's life. May the conception of justice, friendship, and love be deep going and rule the hearts of all who are con-

THE NATIONAL COUNCIL

cerned with this problem and lead to an early solution of this situation, thus eradicating the roots of the difficulties between Japan and China and helping to foster the peace of the world. In accordance with this resolution we will exert ourselves to the uttermost. At the same time we earnestly desire the prayers and coöperation of our brethren in Christ and peace organizations everywhere."

* * *

WHILE ST. LUKE'S Hospital, Ponce, Porto Rico, was out of commission after the hurricane of 1928, it loaned its chapel organ to Holy Trinity Church. Now that St. Luke's has been rebuilt and the chapel is ready for use, the hospital naturally wants an organ. This leaves Holy Trinity without any instrument to lead the singing of the congregation. Bishop Colmore wants to know what chance there is of finding some one with a good second-hand reed organ with considerable volume. Holy Trinity, Ponce, will seat about two hundred people. I will be glad to supply further information to anyone who may be interested.

* * *

I AM SORRY TO SAY that the fund for the family of the Rev. Fung Mei Ts'en is not going well. Every reader of THE SPIRIT OF MISSIONS will remember his brave witness to our Lord and his martyr's death in the city of Chuho, China, in April, 1930 (see August, 1930, SPIRIT OF MISSIONS, page 517). Of the \$5,000 Bishop Roots estimated would be necessary, about \$1,200 have been given. Some of that amount is the fruit of real sacrifice. The gifts have come from many different people, one of them from a Pennsylvania choir boy. This is the story of his gift as told by his grandmother:

The other day my fourth grandson, who is a devoted member of the choir of St. Mary's in Ardmore, came into my room, dressed for the circus, to ask if he looked "nice." I had just opened THE SPIRIT OF MISSIONS, so showed him the picture of the Rev. Fung Mei Ts'en. He exclaimed, "I have something to send!" and he gave me twenty-five cents. Then tears rolled down his cheeks, and I knew he had nothing left to spend at the circus. Here is the twenty-five cents.

With Our Missionaries

ALASKA

The Very Rev. C. E. Rice, Dean of Holy Trinity Cathedral, Juneau, and Mrs. Rice are in this country on furlough.

BRAZIL

The Rt. Rev. and Mrs. William M. M. Thomas sailed December 12, 1931, on the *American Legion* for Rio de Janeiro.

CANAL ZONE

Miss Claire E. Ogden sailed after furlough, on the *Heredia* from New Orleans to Cristobal, December 5, 1931.

CHINA—SHANGHAI

Mrs. John G. Magee sailed November 3, 1931, with her three children to spend her furlough in England. Mr. Magee expects to join them in March.

Mr. and Mrs. E. Harrison King, jr., arrived in New York on regular furlough, December 1, 1931.

Mrs. Walter H. Pott and daughter, returning to China, sailed on the *Empress of Japan*, December 5, 1931.

Mr. and Mrs. Donald Roberts and their two children, returning after furlough, sailed from New York on the *President Garfield*, December 31, 1931.

HONOLULU

The Rt. Rev. S. Harrington Littell, Mr. and Mrs. T. J. Hollander, and Grace and Walter Hollander, sailed December 9, 1931, on the *Maloa*. Mr. and Mrs. Hollander were transferred from Hankow to Honolulu on September 13, 1931.

JAPAN—KYOTO

Miss Edith Foote, coming home on regular furlough via England, spent Christmas in London.

Mrs. H. Reynolds Shaw, returning to the United States on account of her mother's illness, sailed from Kyoto, November 6, 1931.

JAPAN—TOKYO

Miss Gertrude Heywood sailed after regular furlough on the *Heian Maru*, January 6.

Dr. Jose N. Gaerlan, returning to St. Luke's Hospital, Tokyo, after studying in this country, sailed on the *Heian Maru*, January 6.

JAPAN—TOHOKU

The Rt. Rev. and Mrs. Norman S. Binsted sailed on the *Asama Maru*, January 7.

Miss Gladys Spencer, returning from regular furlough, sailed on the *Empress of Japan*, December 5, 1931.

LIBERIA

The Rt. Rev. Robert E. Campbell, Miss Mary Wood McKenzie, and Miss A. G. Burroughs, sailed from Liverpool to Monrovia on the *Appam*, December 2, 1931.

Christian Social Service

THE REV. C. RANKIN BARNES, *Executive Secretary*

RESPONDING TO NUMEROUS requests for a bibliography on the subject of unemployment, the Department's Division of Industrial Relations suggests the following titles. Inasmuch as they vary both in excellence and price, they are here listed alphabetically by author:

Beveridge, William H., *Unemployment—A Problem of Industry*. (London, Longmans, 1909 and 1930), 514 pp. \$7.50.

*Calkins, Clinch, *Some Folks Won't Work*. (New York, Harcourt, Brace, 1930). 202 pp. \$1.50.

Chase, Stuart, *Prosperity, Fact or Myth* (New York, Boni, 1930). 188 pp. 50 cents.

*Chase, Stuart, *Nemesis of American Business and Other Essays, The*. (New York, Macmillan, 1931). \$2.

Douglas, Paul, and Director, Aaron, *The Problem of Unemployment*. (New York, Macmillan, 1931). \$3.50.

Ely, Richard T., *Hard Times, The Way In and the Way Out*. (New York, Macmillan, 1931). 192 pp. \$1.75.

Feldman, Herman, *Regularization of Employment*. (New York, Harpers, 1925). 437 pp. \$3.50.

Foster, W. T., and Catchings, Waddell, *The Road to Plenty*. (Boston, Houghton, Mifflin, 1928). \$2.

*Hobson, J. A., *Rationalization and Unemployment—An Economic Dilemma*. (New York, Macmillan, 1930). 126 pp. \$1.75.

Hurlin, Ralph G., and Berridge, W. A., *Employment Statistics for the United States*. (New York, Russell Sage Foundation, 1926). 215 pp. \$2.50.

Klein, Philip, *The Burden of Unemployment*. (New York, Russell Sage Foundation, 1923). 260 pp. \$2.

Lewisohn, Sam A.; Draper, Ernest G.; Commons, John R.; Lescoghier, Don D., *Can Business Prevent Unemployment*. (New York, Knopf, 1925). 226 pp. \$2.

National Bureau of Economic Research, *Planning and Control of Public Works*. (New York, President's Conference on Unemployment, Committee on Recent Economic Changes, 1930). 260 pp. \$3. President's Conference on Unemployment, Committee on Recent Economic Changes, *Recent Economic Changes in the United States*. (New York, McGraw, Hill, 1929). Vols. I and II, 950 pp. \$7.50.

Smith, Edwin S., *Reducing Seasonal Unemployment*. (New York, McGraw, Hill, 1931). 296 pp. \$3.

Stewart, Bryce M., et al., *Unemployment Benefits in the United States*. (New York, Industrial Relations Counselors, 1931). 727 pp. Vol. I, *The Plans and Their Setting*. \$7.50.

The three volumes marked with an asterisk are available in the Church Missions House Library.

SOCIAL SERVICE SUNDAY

ONE OF THE PROJECTS closest to the heart of the late Rev. Charles N. Lathrop, D.D., the first Executive Secretary of the Department, was the keeping of the Third Sunday after the Epiphany as Social Service Sunday. Under his devoted leadership its observance annually increased and broadened. A year ago he asked with telling words for sermons that day "on the Christian attitude in social relations; when men are breakfasting from the garbage cans in our cities, the time seems ripe for some prophetic note." But on Social Service Sunday, 1931, he lay fatally ill in a San Francisco hospital.

Owing to the extremely early date of Easter there will be no Third Sunday after the Epiphany in 1932. Accordingly, Septuagesima, which falls on the corresponding date, January 24, has been designated as Social Service Sunday.

THE NATIONAL COUNCIL

The observance of the day might well begin with a Corporate Communion and breakfast for professional social workers, board members, and volunteer social workers belonging to the parish. It could profitably include a sermon treating of the duty of the Church and individual Christians in the present crisis. There should be prayers for those engaged in industry and those who are unemployed, for the extension of social justice and for the achievement of world peace. The Book of Common Prayer contains excellent prayers for such an observance.

Social Service Sunday is one of those occasions upon which parish social service committees can not only be of great help to their rectors but of real assistance to the social work programs of their communities.

WORLD DISARMAMENT CONFERENCE

DR. NICHOLAS MURRAY BUTLER, president of Columbia University, and well-known Churchman, recently stated that "it is not too much to say that the fate of this world for the next generation" will be at stake when the World Disarmament Conference meets at Geneva on February 2, the Feast of the Purification. As president of the Carnegie Endowment for International Peace, he knows the enduring importance and constructive value of international understanding and coöperation.

President Butler went on to say:

If this conference shall have the capacity, the competence, and the courage to build its work upon the safe and sure foundation of international understanding and international coöperation, and leave off talking of the outworn and outgrown policies of armed security and preparations for defense, reducing the armies and navies of the world to their proper twentieth-century status of police, not only will a great load of moral responsibility be lifted from the shoulders of this generation, but prosperity, satisfaction, and progress will quickly be the lot of ourselves and those who are shortly to follow after us.

Surely no follower of the Prince of Peace can do less than to pray earnestly for the success of this conference daily during January and February.

Who? What? When?

*(Not to mention How? Why?
and Where?)*

THIS ISSUE FROM COVER TO COVER

1. What is the Church of the Air? p. 5.
2. What were some of Washington's services to the Church? p. 7.
3. What especial significance attached to the recent consecration of Bishop Bartlett? p. 13.
4. Describe three evidences of growth in the Diocese of Anking. p. 16.
5. What is the theme for the 1932 Lenten Offering? p. 19.
6. What connection is there between the Church's Mission and the Lenten Offering themes? p. 19.
7. What opportunities await the Church in rural Nevada today? p. 23.
8. How far has the Church in Japan contributed to the development in that nation of an active social conscience? p. 25.
9. What has the Church done in Helper? p. 30.
10. Who are Hawkins K. Jenkins, Frederick B. Bartlett, John Stewart Bryan, William R. Castle, jr., Newton C. Y. Liu?
11. What lessons can Christian higher education learn from the recent educational survey of India? p. 44.
12. When is Social Service Sunday? p. 54.
13. What articles in this issue are useful in connection with the current study of Building a Christian Nation?
14. Is the principal function of the Church worship or education? p. 61.

Religious Education

THE REV. JOHN W. SUTER, JR., *Executive Secretary*

IF THERE IS ONE thing on which practically all leaders in religious education agree, it is that the work of our Church Sunday schools must be improved. Practically every diocese and missionary district is taking some steps in the direction of Church school improvement, using such means as teachers' institutes, training classes, conferences, experimental curriculum materials, and special programs, under professional or volunteer leadership. All these efforts show that diocesan and parochial leaders are really striving for methods that will be more effective in fostering Christlike personality and Christian social relationships. At the same time, the interested on-looker would often like to see a more realistic approach to the problems of present-day Church schools and boys and girls.

Before a doctor can cure a man who comes to him in physical distress, he must diagnose the patient's condition. The same situation is true of our Church schools. We cannot really help them unless we know what their needs are; we must diagnose their condition. Furthermore, a doctor often finds that the ailment of which his patient complains is but a symptom of a more serious malady. Likewise in the Church school we often discover that the difficulties of which our leaders complain are the surface expressions of fundamental maladjustments. Our task, then, as diocesan leaders, is not only to listen to the report of symptoms but also to seek the underlying causes.

How shall we find out what is really the matter with our Church schools? In those dioceses which have full-time leadership in religious education, information in regard to the Church schools is often obtained by visiting them and holding conferences with their leaders. Sometimes a sufficiently clear picture of Church school needs arises out of the discussion in a conference of Church

school leaders representing the different parts of the diocese and different types of school.

Another, and possibly more reliable method of diagnosing our Church schools is the use of a survey blank. Parish leaders receive so many communications of this type that one sometimes hesitates to burden them with the request to fill out another blank. Nevertheless we have found that rectors and other leaders are usually willing to cooperate in a venture of this sort when the blank is accompanied by a letter explaining how the information sought is to be put to use. The Department of Religious Education has two mimeographed blanks of this type, one for town and city schools and the other for distinctly rural parishes or missions. These can often be adapted for diocesan use. Other instruments which will help in the development of a survey sheet are *Administering Your Church School* (The National Council, Department of Religious Education, 281 Fourth Avenue, New York, N. Y., Free), and the Standards of the International Council of Religious Education; A, with a score of 1,000 points, and B, with a score of 500 points. These may be obtained from The Bookstore, 281 Fourth Avenue, New York, N. Y., for twenty cents each.

With a clear picture in our minds of the fundamental needs of our Church schools, we are able to go ahead making plans for improvement. These plans will probably fall in two general areas: curriculum and administration. Since the function of Church school administration is to make it possible for teachers and pupils to carry on creative activities of Christian living, we shall think first of the curriculum, and second of administration.

One of the most effective ways in which a diocese can help its Church schools improve their work is the development of sample curriculum plans adapted to the

THE NATIONAL COUNCIL

various types of situation represented within its borders—city, town, rural, mountain mission, Indian reservation, industrial village, foreign-born communities, and others. Each particular group of people has problems arising out of its background, and the curriculum which will be most effective in each case is the one which recognizes these problems and attempts to help boys and girls interpret them in terms of God's will.

If, for instance, the Church schools in a diocese can be classed in three general areas, rural, small town, and city, that diocese may develop three types of curriculum plan suited to the needs of its schools. When a Church school asks for help in working out its curriculum, the diocese may submit the plan which seems best suited to that school, and the school in turn may adapt the plan to meet its particular requirements. To help both diocese and parish in making their curriculum plans the Department of Religious Education provides such pamphlets as the *Church School Guides*, and the services of its curriculum clinic.

Granting that an improved curriculum is the paramount need of most Church schools, the next step is to so organize and administer our schools as to make a creative curriculum possible. Most schools are hindered by lack of time, untrained leadership, inadequate equipment, poor grading. The difficulties which are most prevalent in a given diocese will be revealed by its survey or in some other way. The best method of improving organization and administration is to list all of the difficulties and inadequacies revealed by the survey and then to make a parallel list of definite things for which to work. Such a list would probably include some of the following: better services of worship; more time; more democratic participation in making school plans; regular teachers' meetings; home cooperation and parent education; adequate records; better methods of measuring progress and recognizing achievement.

Since it is always better to concentrate our energies along certain definite lines, it will perhaps be more effective to choose

from the list of needs one or two points to be emphasized during a period of several months or a year; for example, better services of worship, and regular and worth-while teachers' meetings.

These points of emphasis can be brought to the attention of the Church school leaders in the diocese through the diocesan paper, in which there may be a column or a page on religious education each month. If there is no diocesan paper, the diocese may make use of mimeographed bulletins sent out each month, calling the attention of leaders to better methods and available materials which will help them in their work. One of the most effective means of helping teachers and other leaders to improve their work is the use of a diocesan library. Every diocese and missionary district should have a religious education library, even though it may consist of only two or three simple books which can be read and understood by the great majority of their teachers.—MILDRED HEWITT.

Materials Which Will Help

Educational Snapshots

- I—The Vacation School (4901)
- II—Church School Administration (4902)
- III—A Creative Environment (4903)
- IV—Weekday Religious Education—Organization (4904)
- V—Weekday Religious Education—Curriculum (4905)

Church School Guides

- I—The Pre-School Department (4910)
- II—The Kindergarten Department (4911)
- III—The Primary Department (4912)
- IV—The Junior Department (*in preparation*)
- V—The Junior-High Department (*in preparation*)
- VI—The Senior-High Department (*in preparation*)

Administering Your Church School
Ideals for Christian Teachers (4547)
Ideals for Christian Parents (4545)
An Educational Creed (4548)

Young People

Miss Sallie H. Phillips, *Associate Secretary*
2224 R Street, N.W., Washington, D. C.

JANUARY, 1932, marks the beginning of what we hope will be monthly newsletters to young people all over the country. We feel that this method of communication, in addition to this column, will bring the young people's groups into closer relationship with each other and the National Federation. If each one interested in this particular section of the Church's work will send in news items or suggestions to the Associate Secretary, it will give us all an opportunity to exchange ideas and obtain glimpses of what is being done throughout the Church by the young people. May we not have your coöperation?

* * *

SEVERAL YOUNG PEOPLE's groups are trying to form closer bonds of fellowship, and work corporately, thus enabling them to perform greater service to their Church and cities at large. The Rev. Walter Gray of St. John's Church, Hartford, adviser of young people in the Hartford archdeaconry, writes:

Several of the young people's groups in and around Hartford have joined together to form the Associated Young People's Fellowships of the Hartford Archdeaconry. On the first Sunday of each month a meeting is held at the parish house of one of the organizations, which provides the program and hospitality.

These joint meetings give a wide opportunity for contact with and knowledge of one another, as well as a chance for larger service, and they permit the planning of more valuable schedules than would be the case with a smaller group. The frequent interchange of ideas as to the conduct of their work has been a continuing inspiration and a stimulus to greater activity.

This winter the Associated Y. P. F. not only has set out to bring into its ranks all young people's groups now in existence within the archdeaconry, but also has as a specific task the volunteering of its services wherever desired in an effort to establish a definite and strong young people's work at every parish within their territory. Being fully appreciative of the value of their own Young People's Fellowship to their parish and to themselves as individuals, members of the Associated Y. P. F., believe one of their most important and immediate opportunities is the building up of an ever-growing organization of zealous Christian young people.

College Work

The Rev. W. Brooke Stabler, *Secretary*

THOUGH OUR GENERATION has been caricatured as "the revolutionary sons of our revolutionary forefathers," nevertheless certain resolutions passed and reports approved by General Convention in Denver do constitute "an echo of the voice of the Church." In the report of the Committee on Budget and Program, which report was adopted by both Houses, the following statement appears:

The work of the Department of Religious Education is being conducted with outstanding vigor and skill. Its field is a large one, covering the nurture of individuals of all ages and providing for many of the highly specialized conditions of modern life. As typical of its activities, which number more than a score, may be mentioned the Commissions on Parent Education, Child Study, Church Schools, Adult Education, Missionary Education.

But it is of the college work that we would especially speak, as exemplifying the high quality of its program. Work among students is carried on usually through the local parish. As the resources of such parishes are slender, the Department often subsidizes them, at least temporarily, and assists in the selection of the pastor.

There is no more strategic center for religious education than the college. The proportion of Episcopalians in college is four times as great as in the national population. At this critical period in life most students receive only secular instruction. Education in religion is conspicuous by its absence. At a time when life decisions are being made, which may constitute leadership for the Church, especially in the ministry, this Department is now furnishing for the first time pastoral care of a high order.

We approve the budget of the whole Department, but would draw especial attention to the items in support of college work which have been very properly increased.

In addition we print here the resolutions pertaining to the Church's work in colleges and secondary schools:

WHEREAS, There has been referred to our committee a resolution appended to the Report of the Commission on Christian Education based on the report of a commission appointed to study the five Church colleges, the said resolution asking recommendation of an appropriation of not more than \$1,200 for expenses;

BE IT RESOLVED: That this committee, through its secretary, acquaint the House with the principle established in this committee whereby recommended appropriations for items not included in the adopted budget shall be commended to

THE NATIONAL COUNCIL

the National Council for consideration, but that no definite appropriation be recommended by this committee.

BE IT FURTHER RESOLVED: That we do favorably commend to the National Council this recommendation of the Committee on Religious Education:

WHEREAS, The Church Board Preparatory Schools are among the most valuable agencies the Church possesses for executing the teaching mission of the Church; and for the development of character and

WHEREAS, Because of the failure of our Church people generally to appreciate this fact these schools have received such scant support both in the way of patronage and gifts from our people that almost every year one or more of them either has to be closed or is lost to the Church; and

WHEREAS, These schools, as a rule, are in jurisdictions which are themselves not able to aid them financially; therefore,

BE IT RESOLVED: That the National Council be and it is hereby instructed to see that its Department of Religious Education begins a sustained campaign of education of our people to the end that proper support may be secured, both in students and gifts; and that funds, not otherwise appropriated, be set aside for this purpose.

RESOLVED: That the House of the House of concurring, looks with favor upon the National Council's policy of granting subsidies to pay, in whole or in part, the salaries of student pastors, both men and women, thus aiding the dioceses and missionary districts where these leaders work; and instructs the National Council to put in operation, whenever expedient, and where requested to do so by the

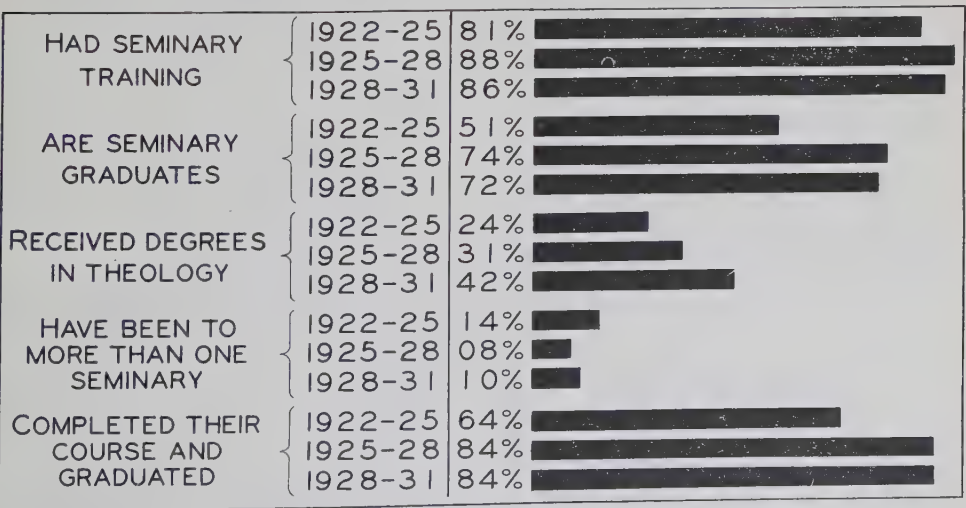
diocesan, a similar policy to provide diocesan or district directors of religious education.

These are but illustrations of the genuine and widespread interest and concern which was shown forth by the Church at large in Denver. It now becomes the task of the entire Church to translate into action:

STUDENT LENTEN OFFERING

THE STUDENT LENTEN Offering was launched this year earlier than is customary and the college centers throughout the country have taken advantage of the extra time given them. Already many of them have selected the particular project of the offering to which they wish to contribute and have planned to build study and worship groups around this project.

Miss Maurine Lewis, of the Kansas State College, has not only selected with her group the project which interests them, but has already made plans as to how they may raise money. Out there in Kansas they are hoping to have Tony Sarg's Marionettes come to town in order that their brothers in Christ in China may have better hospital equipment. Washington and Lee College, Goucher College, the Texas College of Industrial Arts, Florida State College for women, and many others from all parts of the



SEMINARY RECORD OF CLERGYMEN ORDAINED SINCE 1922

Statistics are based on the 372 (74 per cent) answers received from 506 questionnaires sent out

THE SPIRIT OF MISSIONS

country have already made their plans.

It is to be hoped that on Ash Wednesday all Church student units in the country will be meeting together to crystalize the plans now being formulated. As we are eager to know as soon as possible which project each college selects, it is very important that all student groups should send word promptly to their respective provincial chairmen.

* * *

THE RT. REV. William P. Remington, D.D., Bishop of Eastern Oregon, was chaplain of the Student Volunteer Convention held in Buffalo, New York, December 30, 1931-January 3, 1932. The Department of Foreign Missions and the Department of Religious Education have combined to enable many Church students to attend. After the convention Bishop Remington will spend three weeks in the colleges of the East.

* * *

AN INTERDENOMINATIONAL conference of Church workers in colleges and universities will be held at Briarcliff

Lodge, Briarcliff Manor, New York, January 27-29. The theme will be: Worship in Personal and Student Life. For further information, write the Rev. W. Brooke Stabler, 281 Fourth Avenue, New York.

TWO CONFERENCES FOR WOMEN

THE CHURCH'S work cannot go by default. Oftentimes leaders of great potential power are lost through ignorance. Visions must be broadened; insights must be deepened; college women must be informed as to where lives may be most usefully lived. To accomplish this, two conferences for college women to consider Christian service are planned in the East for 1932:

1. March 4-6. Windham House, New York City. Miss Elizabeth Midworth, 326 West 108 Street, New York, N. Y., is in charge.

2. April 8-10. Ruge Hall, Episcopal Student Center, Tallahassee, Florida. Miss Hope Baskette, 655 West Jefferson Street, Tallahassee, is in charge.

WENT TO COLLEGE	{	1922-25	78%	<div style="width: 78%;"></div>
		1925-28	87%	<div style="width: 87%;"></div>
		1928-31	95%	<div style="width: 95%;"></div>
RECEIVED DEGREES	{	1922-25	45%	<div style="width: 45%;"></div>
		1925-28	52%	<div style="width: 52%;"></div>
		1928-31	71%	<div style="width: 71%;"></div>
WENT TO CHURCH COLLEGES	{	1922-25	23%	<div style="width: 23%;"></div>
		1925-28	19%	<div style="width: 19%;"></div>
		1928-31	13%	<div style="width: 13%;"></div>
WENT TO STATE COLLEGES AND UNIVERSITIES	{	1922-25	34%	<div style="width: 34%;"></div>
		1925-28	15%	<div style="width: 15%;"></div>
		1928-31	31%	<div style="width: 31%;"></div>
WENT TO NON-SECTARIAN COLLEGES OR TO COLLEGES OWNED BY CHURCHES OTHER THAN OUR OWN	{	1922-25	46%	<div style="width: 46%;"></div>
		1925-28	64%	<div style="width: 64%;"></div>
		1928-31	72%	<div style="width: 72%;"></div>
AMERICANS WENT TO FOREIGN COLLEGES IN ADDITION TO AMERICAN COLLEGES	{	1922-25	13	<div style="width: 13%;"></div>
		1925-28	13	<div style="width: 13%;"></div>
		1928-31	8	<div style="width: 8%;"></div>

COLLEGIATE RECORD OF CLERGYMEN ORDAINED SINCE 1922

Statistics are based on the 372 (74 per cent) answers received from 506 questionnaires sent out

THE NATIONAL COUNCIL

SEMINARY STATISTICS

	1929-30	1930-31	1931-32
Berkeley	28	28	25
Bexley	26	20	22
Bishop Payne..	11	10	11
Cambridge	36	44	63
Delancy	11	10	7
DuBose	29	29	30†
General	155	154	171
Greeley	32	—	30
Nashotah	39	62*	69*
Pacific	9	13	13
Philadelphia ...	61	76	72
Seabury	25	26	26
Sewanee	17	24	20
Virginia	79	77	74
Western	30	41	50
	588	626	683

†Including 13 in the academic department.

*Including those in the academic department.

Adult Education

The Rev. D. A. McGregor, Ph.D., *Secretary*
600 Haven Street, Evanston, Ill.

IS THE PRINCIPAL function of the Church, worship or education? We are hearing so much today about religious education that there is a danger that we may develop two groups in the Church, one stressing worship and the other stressing study. This has actually happened in many Protestant Churches where a large Bible Class has been created. Sometimes the very success of the Bible Class has led to its becoming the one religious activity of many of its members. It has become quite a problem in many churches that the members of the Bible Class do not attend the services of worship.

Which is primary, education or worship? Unquestionably the first function of the Church is worship. No Church has stood by the Bible with greater fidelity than ours, yet it has always insisted that the Church came before the Bible.

Education is not found only in study classes. Education is not merely learning facts, it is the expansion and enrichment of experience. And for the attain-

ment of such an end there is no means better than the Church's common worship. The greater part of the educational work of the Church should and can be carried out in these services.

Worship is offered unto God, but it has a reaction on the lives of the persons who participate. The spiritual experience of the worshipper is an essential part of any worship which is in spirit and in truth. Therefore, we must study and criticize our services not only from the standpoint of liturgical correctness, or from that of æsthetic beauty, but also from the educational standpoint. What is the spiritual experience aimed at in the service? What expansion and enrichment of experience are we seeking to induce? What are the best means to use in order to achieve our desire?

The traditional usages of the Church are methods which have survived a long testing. They stand because they have the power to satisfy the spiritual life of men. But they do not operate mechanically or magically, they need to be intelligently grasped and assimilated by the minds of people.

No more valuable educational work could be done by the parish priest than to lead his people into an intellectual and spiritual appreciation of the content of the services in which they participate every week. The Psalms are noble poetry, at least some of them are; but to many people they are but words to recite responsively. To lead people to feel the thrill of confidence in God which moved in the hearts of the psalmists is to educate people. A lecture on the origin of the Psalter might be very informing but not educational. The reading of the eighth Psalm might be better than a course of study in anthropology in leading people to an appreciation of the dignity of man in the sight of God.

The Creeds are glorious expressions of the Christian faith. The clergyman who can lead his people to the point where they recite these venerable words with joy because they find meaning for their lives in these majestic phrases is giving them

the finest education possible. The same principle applies to every part of every service, and chiefly, of course, to the Holy Communion.

Enrichment of experience is education, and appreciation is an essential factor in enrichment. The good educator might conceivably not have a single study class in his parish but would be making the spiritual experience of his people richer day by day through his leading of them into a more complete intellectual appreciation of the words that they utter and the acts that they perform in every service of worship.

Missionary Education

The Rev. A. M. Sherman, S.T.D., *Secretary*

ALITANY for Our Nation prepared by Bishop Bursleson is now available for use in connection with our study of Building a Christian Nation and in special services and meetings. A sample copy has been sent to all our clergymen. Copies may be purchased from The Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y., for two cents each or one dollar a hundred. As these litanies are distributed at cost, it will be appreciated if remittance accompanies all orders.

* * *

WE STRONGLY recommend the *Church Missionary Calendar* for all who are seriously interested in the Church's Mission in the world today and are willing to discharge their Christian duty of knowing about it and of praying for it. There is a paragraph for every day in the year with information concerning some phase of the Church's work at home or abroad. It is the people who know what the Church is doing who are the real helpers. Here is an opportunity to know and to learn how to pray intelligently and definitely for Christ's work in a changing world.

The format of the calendar has been changed for 1932, and is much more attractive in appearance than heretofore. It is printed in two colors and can be

obtained either in the form of a booklet or of a hanging calendar. It is published by the Church Calendar Committee of Philadelphia and is on sale at the National Council Book Store. Price fifty cents.

THE PARISH LIBRARY

SOME OF US NOT so very old can remember the Sunday School Library of former days, with its stories of adventure for boys and its Elsie Dinsmore books for girls. In many a community the Sunday School Library was the only circulating library, and a very useful and happy purpose it served. In some places the Sunday School Library has survived, but whether it has survived or disappeared, a new kind of library has supplemented or replaced it.

The new libraries are working libraries; libraries with a purpose, not simply recreational. They are filled with books of reference for the leaders of the parish activities, Church school teachers, adult group leaders, and others. They contain books which deal with the religious questions of the day and answer the anti-religious trends of the age. The shelves bring light on such vexing problems as the Church and property, international relations and interracial contacts. Some volumes tell of the Church's work at home and abroad and the romance of missions, ancient and modern. Also the new libraries do not lack books for younger people. I shall be glad to make suggestions to any parish that wishes to strengthen the missionary section of its library.

* * *

INDIANS TODAY is the most recent addition to the series of illustrated free leaflets on the Church's work in specific fields. Another leaflet in this series, *The Hawaiian Islands Today*, has been entirely rewritten and reissued.

Other leaflets, available in this series, are: *The Philippine Islands Today*, *Mexico Today*, *Brazil Today*, and *Porto Rico Today*. Copies of any or all of the leaflets may be secured free upon request from The Book Store, 281 Fourth Avenue, New York, N. Y.

The Field Department

THE REV. BARTEL H. REINHEIMER, D.D., *Executive Secretary*

AS THE SPIRIT OF MISSIONS goes to press no one knows the outcome of the Every Member Canvass in terms of gifts for support of the Church. But whether the aggregate sum is shown to be greater or less than heretofore, there is striking evidence in abundance that greater spiritual and moral values have been achieved.

This appraisal of the current canvass is based upon the evidence that there has been more earnest thinking, more compelling utterance, and more conscientious effort than was apparent heretofore. The following series of quotations are typical and contain permanent values:

1. From a parish canvass letter:

If the days grow more difficult we may have reason to grow more conscious of what a blessed thing it is that mankind has been taught to give rather than to receive.

No one needs to apologize for the Gospel of Jesus Christ. In time of need we can be thankful it opens our hearts to others and the hearts of others to us.

The only danger in trying times is that we shall be overcome with our own misfortune and our own needs and close our hearts to the Church's appeal. The hell of poverty is that it shuts us up within ourselves. No man is too poor to help others. If he cannot give money he can give of his time. It is not difficult to be helpful even in times of our own need. Every man who lives has something to share with others. The real question is will he become an object of the charity of others or will he continue to be a benefactor of mankind. It is not a hard task to help. It is sometimes hard to decide that you can.

When I tell you our great Church needs our financial help to preach the Gospel to the poor and to relieve their needs; when I tell you our diocese needs our help to minister in the high-ways and byways of our commonwealth; when I tell you that our parish needs our help so that she may not fail her people in time of need, you hear me gladly. No member of the parish will fail, I know, to answer the roll call of the Church in the Canvass for 1932.

2. From another parish canvass letter:

The National Council of the Church has ur-

gently emphasized the necessity in every parish of an Every Member Canvass this year. While many of us have been more in favor of the Dedication Sunday as observed for the past four or five years, we are responding to the wishes of the National Church and giving the first two weeks of December to the canvassing of the parish.

The canvass is being held with the sincere hope of enlisting the interest and help of every member of the parish, irrespective of their likes or dislikes, their preferences or prejudices, as we are all members of the Body of Christ and must live in the hope of our calling.

3. From a layman's canvass address:

Amidst the fluctuating prices of stocks and bonds, commodities, and wages, there is one outstanding commodity that remains constant in price. In periods of prosperity or of depression, you can buy and sell pure gold in any quantity at a price of \$20.67 per troy ounce. The whole monetary system of this country is based on this constant price of gold.

It requires the same number of strokes of the pick, the same amount of dynamite, the same refining process to produce pure gold from the Black Hills of South Dakota, the mountains of Alaska, in periods of prosperity as of depression. The product sells for exactly the same price. Nevertheless it is a well known fact that gold mines cannot be operated from year to year with uniform effectiveness and profit; they make least money in periods of general prosperity and show substantial profits during periods of depressed commodity prices. You could buy one share of stock in a leading gold mining corporation in 1928 for one dollar; in 1931 that same share would cost you up to twenty dollars. The most successful tactics of bearish speculators for the decline was not to sell industrial stocks short but to buy gold mining stocks.

The reason is obvious. In 1928, one ounce of gold, twenty dollars, would buy ten bushels of wheat, one automobile tire, or two pairs of shoes. In 1932, one ounce of gold, twenty dollars, will buy forty bushels of wheat, two automobile tires, or four pairs of shoes. The price of gold has not changed by even the fraction of a cent, but due to fluctuations in the prices of lesser commodities, gold is comparatively more valuable and more profitable to produce.

So it is that I conceive the work of the Church in the production of Christian character. Christian character is of absolutely constant value in prosperity and in depression;

the same effort is required to produce it at one time as at another. But due to fluctuations in human affairs, Christian character is comparatively least valuable in prosperity and in health, and of greatest value in poverty, sickness, and discouragement: the Church operates least effectively in prosperity and most effectively in periods of depression.

The question facing the diocese and each parish of the diocese at the beginning of this critical Every Member Canvass is this: Are we asking our people to share in saving a bankrupt organization that like an idle radio factory or defunct country club is just trying to hang on waiting for better times; or are we asking our people to share in operating an organization that like a gold mine is now at the peak of its effectiveness. Shall we print and talk depression within the Church, or shall we print and talk opportunity? The Church is facing her greatest opportunity for service in this generation.

4. From a bishop's canvass appeal:

In this momentous matter for God's honor and for the honor of our diocese, I dare not come to you with any poor words of my own. I hope that no one will be able to see this approaching Every Member Canvass without seeing first a Figure who is far more interested in it than any one of us possibly can be. I want to try to show you once again that Figure—that word picture of Him in Saint Mark:

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury, and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing.

Now it is because we believe that Jesus our Lord will be doing that in those vital hours of the last of November—it is because of that conviction that we must approach this matter of our Christian giving, with the same reverence and awe with which we approach His birth at Christmas, or His resurrection on the glad new morning of Easter. We dare not divide Christ into a Christmas Christ and an Easter Christ and an Every Member Canvass Christ. If the veil of our mortal sense grows thin as we kneel in our Communion, it must also grow thin as we sign a pledge card, and see Him watching, watching, watching. We cannot cry through Him our need in prayer, and withhold from Him our gift which He so sorely needs. Did not the vision and the voice say to Cornelius: "Thy prayers and thine alms are come up for a memorial before God"? A man's prayers and a man's money—and both of them alike in the memory of God!

Department of Publicity

THE REV. G. WARFIELD HOBBS
Executive Secretary

FROM THE REV. Lloyd B. Thomas, rector of Trinity Church, Oakland, California, comes this simple and sensible outline of principles of Church advertising:

Advertising is of two classes: competitive and informative, combining in various degrees.

Church advertising should be informative. In so far as it becomes competitive it destroys its own purpose.

Advertising of some special feature is effective. If this is done, the Church must actually offer the special feature. That means that the advertising of spectacular sermon subjects is much overdone. Usually delivery does not measure up to promise.

Coöperative advertising by the churches of one communion is more effective than coöperative advertising of an interdenominational nature.

The difficulty, with a limited Church budget, is to persuade laymen on the vestry that newspaper advertising pays.

A standing advertisement of services justifies itself in the long run.

Ending where I began [continues Mr. Thomas] competitive Church advertising in the end kills itself. The size of space depends upon the money available, not on the quality of the service. Regular Church attendants do not read Church notices as a rule. My regular people do not see notices in the paper. Other people look in the paper to see where the nearest church is, or where there is to be something interesting. This can be told in comparatively small space. Please emphasize the advantage of groups buying space coöperatively.

* * *

AT TRINITY CHURCH, Seattle, the Rev. A. C. S. Mook has been conducting a series of four Sunday evening services on the general topic, *The Church and the Newspapers*. Speakers have been the editors of the *Seattle Daily Times*, the *Seattle Post Intelligencer*, and *The Seattle Star*, and Mr. Mook's card of announcement tells that "men from the advertising departments of the three papers will act as ushers."

Such a series of meetings should do much to establish better and more mutually valuable relations between the newspapers and the local parishes.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

Meeting of the Executive Board

SINCE THE TRIENNIAL convention of the Woman's Auxiliary amended its by-laws to include on the Executive Board a representative of the Church Mission of Help as well as one from the Girls' Friendly Society, the Board now has nineteen members, the two just mentioned together with eight elected by the Triennial, eight by the provinces, and the executive secretary. The newly elected Board takes office immediately after the Triennial. At its first meeting in New York, December 4, 5, and 7, every member was present except Mrs. Harper Sibley, who is traveling in the Orient. Miss Margaret M. Lukens, president of the Girls' Friendly Society, and Mrs. John M. Glenn, president of CMH, represent those societies. Every Board member serves on at least one committee, and several are also members of National Council Departments.

The Triennial Meeting had referred a number of matters to the Board. Two of them, enlisting younger women and a renewed study of prayer, were discussed for some time and are to be further dealt with at the next meeting. Several matters were referred to the program committee for the 1934 Triennial:

United Thank Offering appointments, publications, student work, recruiting, preparation of missionaries, interracial relations, and Emery Fund are all under committees, whose reports were heard and acted upon. The executive, educational, field, and supply secretaries and the educational adviser reported in detail on their work. After the Board hears them, the reports are referred to a committee for study and recommendation of action if necessary.

Miss Esther Brown, U.T.O. field secretary for colored work, was introduced to the Board and interested them in the work she had been doing at Tuttle

School, Raleigh, N. C. Miss Mary Ladd reported on Windham House, New York.

The relation of the Church to the present economic situation was discussed by the Rev. C. Rankin Barnes. Certain moral values clearly emerging out of the present difficulties were outlined by the Rev. B. H. Reinheimer. The situation resulting from the China flood, especially as affecting our Church people, was described by Dr. John W. Wood. The Rev. Arthur M. Sherman, S.T.D., Secretary for Missionary Education in the Department of Religious Education, appeared for the first time before the Board and outlined the very great task confronting him. Bishop Creighton brought in some plans of U.T.O. buildings in domestic fields: the student center at Lubbock, North Texas, and St. Anne's Mission, El Paso, Texas.

An acute shortage in the supply of second-hand clothing was reported by the supply secretary. Naturally, this fall and winter, many local community and parish appeals have used up the supply normally forwarded to the Church's missions. It is emphasized that where a whole community unites to render local aid, the people in our remote missions are often wholly dependent on the Auxiliary's boxes. It is earnestly hoped that immediate renewed efforts may increase the supply. Mrs. George Woodward of Philadelphia told of an effort carried on there which benefits both the home community and the distant missions. The diocesan supply department enlarged its regular activities. Gifts were secured to finance a work-room in which garments are cut out and made up by women who would otherwise have no means of support, thus giving regular work to a number, and the garments they make are sent to the missions for which the diocesan supply department is responsible.

During the discussion of the enlistment of younger women in the work of the Woman's Auxiliary, the Executive Secretary read a letter written in answer to an individual request for advice. The Board felt that this letter, outlining a possible first approach to younger women, was practical and helpful, and voted to have copies sent to all diocesan presidents.

An experiment in creating a program to fit a given parish was described by the assistant secretary, as carried out in a conference group last summer. The experiment was made in order to demonstrate the procedure in building a program. The group decided on the exact nature, resources, and problems of their parish and step by step built up the best program they could devise to fit it.

From two or three sources attention was called to the natural but wholly unpremeditated connection between the five subjects discussed at the Triennial and the various chapters of *Building a Christian Nation*, each group of discussions illuminating the other: Family Life and Economic Contacts go with chapters II and IV of the book; Interracial and International Relations with chapters III, V, and VI; Religious Thinking with chapter VIII.

The following resolution is self-explanatory. It was adopted by the Board, to be sent to all bishops and missionaries concerned, and reported to the National Council:

WHEREAS, We have heard with surprise and regret that at times some of the money derived from the sale of clothing at our missions is used to help with the salaries of the missionaries,

BE IT RESOLVED: That it is the opinion of the Executive Board that money derived from the sale of clothing at the missions should not be used in whole or in part for the salaries of our workers, and

BE IT FURTHER RESOLVED: That we hope that the budgets of the mission stations can be so adjusted that this use of the proceeds will be unnecessary.

The Woman's Auxiliary coöperates as far as possible in certain work of other missionary and allied organizations. At-

tention was called to the following national and international gatherings of women's groups:

Council of Women for Home Missions, Toronto, Canada, January 4-6.

Women's Boards of Foreign Missions, Bronxville, N. Y., January 9-11.

Council for the Cause and Cure of War, Washington, January 18-21.

The World Day of Prayer for Missions is to be observed on February 12.

As the National Council has advanced its February meeting from the tenth to the third, to avoid conflict with Ash Wednesday, the Board changed the date of its meeting to January 29 and 30 and February 1.

SOME NEW PUBLICATIONS

Addresses at the Triennial Meeting:

Family Life by Mrs. Harper Sibley. 5 cents.

Property and Economic Conditions by Spencer Miller, jr. 5 cents.

Interracial Contacts by Mordecai Johnson. 5 cents.

Interracial Contacts — Orientals in America by Sterling Takeuchi. 5 cents.

Christianity and International Relations by the Rev. Daniel A. McGregor. 5 cents.

Religious Thinking Today by the Rev. Angus Dun. 5 cents.

Meditations by Grace Lindley. 5 cents.

U.T.O. Resolution, 1934. (W.A. 100). 60 cents per hundred.

U.T.O. Catechism (revised), (W.A. 117). \$1 per hundred.

Suggestions to Parish Supply Secretaries (W.A. 34). 3 cents each.

Index for 1931 Ready

THE SPIRIT OF MISSIONS completed its ninety-sixth volume with the December issue. The index for this volume is now ready and has been sent to libraries and those subscribers who have filed a standing order for the annual indices with us. Other subscribers who desire a copy may secure one free upon request to THE SPIRIT OF MISSIONS.

American Church Institute for Negroes

Auxiliary to the National Council

THE REV. ROBERT W. PATTON, D.D., *Director*

THE OKOLONA Industrial School, Okolona, Mississippi, one of the nine Institute schools, has just completed a two-story, fire-proof building called McDougal Hall in honor of Mr. Walter McDougal of Upper Montclair, New Jersey, who has been a generous friend of the school for some years.

In spite of the low price of cotton, the school opened its thirtieth session this fall with encouraging prospects for the year. Students have brought in potatoes, corn, hogs, cows, and molasses with which to pay their bills for board and tuition.

Most gratifying to everyone is the deep interest local white trustees and friends are taking in this school. They have provided the money to complete a girls' dormitory, named Okolona Hall. In addition, the City Council has voted free electric current for five years. The Mayor of Okolona, the Hon. H. S. Wilson, writes that if he were provided with the needed materials, he would take the city force, drill a six-inch well five hundred feet deep, erect a large tank, dig pipe lines, and install water mains to every building free of cost. If this could be done, it would reduce the cost of Okolona's fire insurance \$450 a year.

* * *

REPORTS FROM THE Institute schools show that the colored youth of the South are very anxious to make any sacrifice to obtain an education. Students are continually appealing for an opportunity to work their way through our schools. It is regrettable that this is not always possible to arrange; due to the large number already pursuing this method of securing an education. But what a larger opportunity we could offer if we had more scholarships for worthy boys and girls to enjoy, especially in times of economic stress! Not only would they be helpful in the case of new students, but those students already pursuing courses

and contributing their labor as partial payment for their board and tuition could be assisted at a time like the present when the product of their industry brings lower prices than formerly. A few years ago, for example, a bale of cotton and the cotton seed brought from seventy-five to one hundred dollars; today that same commodity brings between thirty-two and forty dollars. Not only does this lower price increase the student's financial burden, but it has the far more serious effect of making him wonder whether he is wise in pursuing a course leading to proficiency in a business which seems to offer but small financial return. Were it within our power to lend a boy in this state of mind, through scholarship aid, a sufficient amount to make up for the low market price received for his cotton, he would be encouraged to believe more sincerely that the agricultural slump he has experienced was temporary in nature and not an indication of the true state of the farmer in normal times.

* * *

THE RALEIGH CHAPTER of Alpha Kappa Alpha, the oldest American Greek letter sorority for Negro women, awards each year a fifty dollar scholarship for college study to a girl graduating from the Raleigh Public High School. The award is made on the basis of character, service, and general worthiness. The two girls winning this award for the years 1930 and 1931 are now students in St. Augustine's College, Raleigh, N. C.

On November 14 a regional conference of twenty-six deans and advisers of women and girls was held at St. Augustine's College. Among the papers read was one by the Dean of Women at Durham State College on The Dean's Responsibility for Educational and Vocational Guidance. Conferences of this nature are a very clear indication of the trend and development in Negro education.

The Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads

The Church Periodical Club

Miss Mary E. Thomas, *Executive Secretary*

22 West 48th Street, New York, N. Y.



TWO OR THREE word pictures have come from the mission library in South Dakota, the only one in the county. These should be shared with the friends who have helped to make the library such a source of helpfulness.

It is four o'clock on Tuesday afternoon. High school is just out and into the church basement where the library is located comes a crowd of boys and girls. Three high school girls assist in checking the books in and out and it keeps the four of us busy for over an hour, just checking the books, and helping them to select collateral reading for their English classes. Because we have but a limited number of books listed in the course of study, the teacher has selected additional books from among those that we have in order that all the pupils may have a chance to get a book. But it is not only "point" books which they take. With the lack of recreational facilities in town, reading forms one of their chief amusements. It is interesting to hear their comments on the books we have, for some of them have read so many of them they are appealed to for help in choosing books by their fellow classmates.

My next picture is one which you could have seen last September, during the County Teachers' Institute here. The superintendent gave me the opportunity of speaking to the teachers about the library,—and see how the teachers made use of it! Each noon of the two-day institute teachers were busy selecting books, while others returned after the meetings to choose theirs. Two hundred and twenty-five books went out in those two days.

And now for the sequel! My car has arrived and is becoming a traveling library. Fortunately it is a coupe with a large place in back for carrying things. So the back of the car is filled with boxes of books, sorted as to adult, non-fiction, boys', girls', and little children's, and off it goes to the rural schools. In many cases the teachers are not able to get in to the mission for new books, so it takes new books to them and gathers up the last lot to distribute to others. Four circuits have been mapped out, which will reach about thirty-five or forty of the schools—all but the extremes of the county.

I wish I could have taken you with me last Friday when I went to twelve schools, leaving books with thirteen teachers. Over one hundred and twenty-five books were given out, and the number would have been larger had we had more little children's books in the library. Every teacher makes the same request, "I need books for the little children." The Bible Readers I took went before I had been out very long. It was my first visit to these schools, and the look of joy on the faces of both children and teachers when I announced that I had brought books for them, makes me realize more and more what such reading means. One teacher said that the parents were asking for books, so some adult fiction was left with her for them. Many of the teachers were delighted to get a novel or two for themselves, but the usual remark was, "I must get as many as I can for the children so I had better not take any for myself." But when assured that she could have those beyond the usual number for the school, she was thankful for it.

Are statistics too dry? To me they are alive for they represent a child or an adult reading a book. Our Tuesday circulation averages from sixty to seventy, mostly among high school pupils. Our average for each month since we opened has been nearly six hundred. We have books out now in over thirty rural schools.

And as we get into the schools, I believe new opportunities for developing religious instruction will open up. Two teachers have suggested having such work in their schools, and nearly all seem to be ready to coöperate in anything we wish to do—announcing the opening of the Church school in one community, canvassing the pupils to see about organizing a community Sunday school in another, and so on.

* * *

AMONG THE NEEDS presented during the past month are two out-of-print publications: *The Witness of God* by T. H. Green; *Life of Goethe* by Albert Bielselowsky, translated by Wm. Cooper, three volumes. Is there a copy of one or both of these that can be spared?

There are pressing needs also for fiction of all kinds and for books for children and young people, and always and always there are people waiting for the magazine you have just finished reading. Will you not pass it on?

The Daughters of the King

Mrs. W. Shelley Humphreys, *Secretary*
2103 Main Street, Jacksonville, Florida



"YOUTH IS READY but not following Christ, because His religion, as they have seen it practiced, is too comfortable and not as adventurous and challenging as it should be." This opinion, recently voiced by a bishop, is shared by many. One of our speakers said, "Sociologists differ about some things, but they are all agreed on this stubborn fact that nine-tenths of life's habits are formed before the twentieth birthday." The implication is clear.

In the belief that youth will respond to a program that entails work and hardship and sacrifice, it is planned to give more attention to enlisting the aid of young women and girls of the Church in bringing others to Christ. By looking up girls absent from the Church school, by bringing in new recruits, by trying to interest girls and young women to join the Confirmation class, by making an effort to interest mothers in having their children baptized, and by other means which they themselves will find, there will be opportunities in abundance for fulfilling the rules of prayer and service.

The challenge which the convention received from young women and girls themselves, as presented through the report of the chairman of junior work, did not go unanswered, for the convention granted the changes sought. The changes in their constitution which are designed to obviate certain difficulties encountered, are included in the following:

Juniors include girls from twelve to twenty-five years of age. They may be divided into two groups: (1) girls from twelve to sixteen years of age, and (2) young women from sixteen to twenty-five.

Each chapter formed of younger girls must have a senior directress. If there is no senior chapter in the parish, the one chosen by the rector as directress may serve her probation and study with the juniors, and be admitted as a senior.

The Girls' Friendly Society

Miss Florence L. Newbold, *Executive Secy*
386 Fourth Avenue, New York, N. Y.



AN INTERESTING picture not only of Girls' Friendly Society work, but also of the Church, in Hawthorne, Nevada, comes to us in a recent letter from Miss Frances Arnold:

Hawthorne, Nevada, is a town of a little less than five hundred people. Its reason for existing is the location of a United States Naval Ammunition Depot two miles away, where perhaps one hundred other people may be found. In the sixty years of the town's history (until a year and a half ago when our mission was built) there had been no church building of any kind in Hawthorne, and only very occasional services. Now there is a woman worker and a Church Army captain in our mission there holding regular services, a Church school of about fifty, and a women's league of fifty or sixty. Only three families, however, are communicants.

The G.F.S. branch has thirty-five on the roll, about half of whom go to the Church school, but perhaps less than a quarter of them are baptized. The G.F.S. has been organized since last August.

So that is the background for the G.F.S. there. Miss Charlotte Brown, the worker in charge of the mission, had an assistant last summer who knew the G.F.S. and who organized and ran the group. She is no longer there, however, and it has fallen back on Miss Brown's shoulders, which are willing but already too full. In addition to carrying the work of the Church school and other mission activities, she has charge of all the isolated work in Nevada, plus a Woman's Auxiliary educational secretaryship! After spending two days with her and seeing all the details which her work involves, I can appreciate how impossible it is to say to her, "Work out your own"—whether it is program or admission service for candidates or what!

At present the group is engaged in making scrapbooks for the Indian reservation at Nixon, Nevada, and are about to start on making a flag—an idea culled from *The Pilgrim Elementary Teacher*. Miss Brown is especially anxious to emphasize constantly G.F.S. principles, especially as they are related to every-day conduct, and is trying this as an experiment. Each star stands for a kind act, performed at some cost to self; each white stripe for holding one's temper in the face of real provocation; and each red one for an act of moral or physical courage. These are put into the flag only as some member of the group sees and reports them on the part of another.

The Church Army

Captain B. F. Mountford, *Secretary*
416 Lafayette Street, New York, N. Y.



THE GREATEST day in the current month of January for most Church Army evangelists is the fourteenth, — the anniversary of that day, eighty-five years ago, when Wilson Carlile, the founder of the Church Army, was born in Brixton, London. To read the story of that man's life and the birth and development of Church Army, is to be led to cry, "Lord what wilt thou have me to do?" (*Wilson Carlile and the Church Army*, 60 cents; \$1).

For sixty years Prebendary Carlile's hobby has been the development of lay witness. Laymen should reckon themselves as the real Church Extension Society, but generally speaking, the Church has not yet begun to use the splendid material resident in her laymen, nor have the laity placed themselves at the disposal of the Church in any large degree. The condition of the country-side demands the liberating of a far greater lay force to meet the challenge of this day. For fifty years Church Army has given trained laymen and women to the missionary work of the Church, but the insistent need in the United States is for a multiplication of spare-time lay witness. Of this Dr. Carlile has lately written:

Until I was eighty I tried to win the Prodigal. Now I am pressing the Elder Brother to go out and fetch the Wanderer back.

Sermons galore have still left the masses away from God. St. Paul, who preached as few men could, turned especially to witness (I Cor. 14:24) for conversion power. We have in our churches thousands of splendid and consistent communicants, whose witness would be most moving and effectual, but sermons and services seem to have displaced them nearly altogether. The original catholic and apostolic standard has been put aside. Every Christian had to try and win all others to be Christians. This is not so much a question of a sermon by one, as witness (Acts 1:8) by the many. Numbers of devout folk atrophy for want of work and witness. Sermons have often barred the laity from their proper job.

It is not necessarily a matter of open air

meetings or speaking in church, as the daily testimony with the mouth as well as the life; a witness of what they find to be the power of Christ's presence in their lives. Keen souls need to be guided by the clergy and led forth for their lay ministry. Are we not all to be "priests unto God"? The man in the street is amazed that we profess to love and adore our Lord and yet rarely ever mention His Name.

The Church Army is an "Order" seeking the most lost, whether outcast or inset, chiefly by witness. The Elder Brother is often the inset. He is set in to enjoy the good things of the feast, utterly ignoring his duty to the Prodigal starving on husks. It is unchristianlike.

The Christ still stands out as the one all-fascinating Hero, of the world. In His life and death He has no competitor in history, old or new. He only needs live witnesses to propagandise and He will woo and win the worst. Cannot our devoted clergy guide and evolve the needed testimony? Most communicants are still on the defensive. By our Baptism we are enlisted to be aggressive. By our Confirmation we are ordained and empowered for this service. Services cannot replace service.

Must the festive table be spread and the guests be few, for lack of servants to go out and one by one fetch in the outsider, who only awaits the invitation, rather by witness than by sermons which he won't come to hear?

The Guild of St. Barnabas

The Rev. C. H. Webb, *Chaplain-General*
480 Herkimer Street, Brooklyn, N. Y.



THREE NEW branches were established in 1931. The Very Rev. Christopher P. Sparling, dean of Christ Church Cathedral, Lexington, Kentucky, is chaplain of a new branch in that city; the Rev. A. A. Hastings, of St. Michael's Mission, Ethete, Wyoming, is chaplain of the new Fremont County Branch, Wyoming; and the Rev. Willis G. Clark, rector of St. Andrew's Church, Tampa, Florida, is chaplain of the new Tampa branch. A branch, also, will be inaugurated soon at Mercy Hospital, Philadelphia, and several other branches are in course of organization.

The Rev. Oscar Nurse has become chaplain of the San Pedro, California, branch, in succession to the Rev. E. Tanner Brown, who last year removed to Honolulu.

THE NATIONAL COUNCIL

Seamen's Church Institute of America

The Rev. W. T. Weston, *General Secretary*
Maritime Bldg., 80 Broad St., New York, N. Y.



WHEN SOME of the twenty-five Shipping Board ships, purchased by the Soviet Government, were being overhauled at East Boston, Massachusetts, a crew of sixty Soviet seamen was sent over to fit them out and take them to Russia.

St. Mary's House for Seamen at East Boston provided these seamen with quarters. Here they enjoyed the home's hospitality and experienced a real and genuine friendship on the part of those in charge.

Although not at all suspicious, but rather curious, the question was raised among these Soviet seamen as to who supported such a place and much excited interest was created when they learned that their benefactor and host was the Episcopal Church, for these men recognized no Church, God, nor religion. It was a wonderful privilege to be able to reveal to these seamen the Christian precepts of life and service not by propaganda but by example.

* * *

TO THE THOUGHTFUL observer it appeared that every train and boat brought into the cities, villages, and hamlets of this land a great multitude returning to the family fireside for Christmas.

On that day when we were enjoying the family circle, giving and receiving those tokens of friendship and love, many thousands of our seamen were in our ports, lonely and without friends, and other thousands sick or injured were in our hospitals.

Although during the past year many of the Institutes have felt the effect of the economic depression and contributions to the support of this work have fallen off to an extent where deficits are confronted all along the line, nevertheless the spirit of Christmas could not be surrendered

and more than five thousand seamen were guests of the Institutes on Christmas Day and a great number were provided for in the hospitals. We are grateful to our many friends who made it possible to bring something of the Christmas joy into these lonely lives.

Each year the Seamen's Church Institute of America endeavors to bring into these lives a little of the Christmas cheer, by inviting the seamen ashore to Christmas dinner at the many Institutes and by carrying to the sick in hospitals some token of the Christmas spirit.

Church Mission of Help

Miss Mary S. Brisley, *Executive Secretary*
27 West 25th Street, New York, N. Y.



WHAT ARE the spiritual values which are lost to children who come from broken homes? A study of 193 girls under care of the New York CMH recently showed that only thirty-seven came from homes in which both parents lived together in apparently normal fashion. Feeling that this high percentage must indicate a relationship between the two figures, an analysis was made of the home background of sixty-eight girls to learn, if possible, what destructive elements had maimed the girls' embryonic spiritual nature, and the lack of what constructive elements had meant starvation to it.

The measuring sticks chosen were the essential elements of a spiritual attitude upon which the staff had previously agreed: faith, joy, awe, curiosity, altruism, love, sense of beauty. A further question was added as to religious experience in the home.

Faith and joy normally have their origin in the child's early experience in a stable and loving family life. Even where there is love for the child in a broken home, the thrusting on one parent of the responsibility usually divided between two was shown only too often to mean unwholesome domination, developing in the child the destructive element of fear.

Where the child's own personality was

not respected by the parent, the study showed that very rarely did she develop altruism—that sense of respect for the rights and personalities of others out of which grows a realization of our common sonship. Seventy-two per cent had seen no consideration of others which would show a reason for their own development of self-discipline.

This does not mean that the parents had not loved the girls in their own way, but of that real outgoing love which prompts the outpouring of all that is good, noble, and generous, as contrasted with possessive or self-centered affection, sixty per cent had had no experience.

Curiosity, that truth-seeking impulse which has led humanity forward through the centuries, had been stifled or turned into destructive channels in the early years of most of the girls.

The tragic barrenness of the home background was revealed when the workers sought to find anything which had given the girls experience of beauty—in nature, in behavior, in relationships, or in art. Fifty out of sixty-eight girls had been given slight example from which to learn beauty or graciousness of behavior. A slightly smaller number had found no help in recognizing other forms of beauty.

As might be expected where beauty and love are lacking, awe for the grandeurs of the universe, spiritual and physical, was almost unknown.

And, finally, considerably less than fifty per cent of the girls studied had seen evidences in their homes of a belief in God's goodness.

One fact of real significance to parents and to any one interested in young people stands out clearly. Since many of the homes studied were broken by death rather than divorce, it would seem that every child without two living, loving parents is subject to special hazards, and is in need of special attention to its spiritual life in order that ways may be found to supply from other sources the developmental experiences which may be lacking from his own home life.—MARGUERITE MARSH, *Executive Secretary, New York Diocesan C. M. H.*

Brotherhood of St. Andrew

Mr. Leon C. Palmer, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

X A NATIONAL Brotherhood of St. Andrew for Japan was organized in Tokyo on St. Andrew's Day, November 30, under the leadership of Paul Rusch, associate general secretary of the Brotherhood of St. Andrew in the United States. The new organization starts off with six chapters in two dioceses and prospects for ten additional chapters. The Faith and Youth program of the Brotherhood was observed in the week preceding, following which twenty young Japanese were baptized. Mr. Rusch is expected to return to America on March first, by which time it is hoped that the new national organization will have been placed on a self-sustaining basis. Brotherhood literature is being translated into Japanese for publication and use in this field.

* * *

ST. Andrew's Cross, our official publication, will hereafter appear in modern magazine form, with two-color cover and an abundance of illustrations. A special feature will be the Life Guidance page for the personal problems of boys of high school and college age. The plans have been worked out by the Publicity Committee of the Brotherhood, headed by Eric W. Gibberd, of St. Edmund's Home, Glendale, Ohio, and the make-up and printing of the magazine each month will be under the personal supervision of Mr. Gibberd and his associates.

* * *

A SERIES OF diocesan conferences for older boys, and for leaders in boys' work, have been planned for the Pacific Coast dioceses, to be held during March. Walter Macpherson, western representative of the Brotherhood, is making the preliminary arrangements, and it is expected that the conferences will be directed by the Rev. Irwin C. Johnson, Chairman of the Young Men's Division Committee of the Brotherhood, assisted by Paul Rusch.

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